

Senate for Greek-Turkish Aid

Substantial, non-partisan and reluctant might be the terms used to describe the Senate's support last Tuesday of Mr. Truman's economico-military program to aid Greece and Turkey. The bill passed by almost a three-to-one majority (67-23), and ranged on the side of those answering "Aye" were thirty-five Republicans and thirty-two Democrats. From the point of view of numbers and bipartisan representation this record was better than past votes on similar portentous issues such as Lend-Lease, Repeal of the Arms Embargo and the Reciprocal Trade Agreements. The "Truman Doctrine" is launched upon a solid basis. It is safe to say, however, that many of those who voted in favor of the bill felt that under the circumstances they could not effectively express their misgivings. Rejection of the proposal would only have been the signal to the Kremlin that the road was wide open for totalitarianism down the Balkans and across the Dardanelles. Even amendments implying lack of confidence in the President's policy were beaten down. Although Colorado's Senator Edwin C. Johnson withdrew his proposal to strike out Turkey from the benefits of the bill, he tried to have aid to Greece limited to its non-military aspects. This was rejected by almost the identical vote which carried the bill. In short, if exception is made of the significant and necessary Vandenberg amendment giving the United Nations power to call a halt to the program, the President got practically what he asked for on March 12. When the House gives its own approval to the bill (and little opposition is anticipated), this country will be well on its way to playing a game for big stakes in the Middle East. The potentialities for mischief in the new policy did not escape the Senators, but real statesmanship and loyalty to democratic ideals swung the balance.

Budget in balance

Although President Truman's announcement on April 19 that the budget would be balanced for the fiscal year ending June 30 was heartening news, too much significance ought not to be attached to it. What turned an estimated deficit of \$2.3 billion on January 1 into a surplus can be only partly attributed to sound fiscal policy and healthy business conditions. Actual expenditures will be \$1.25 billion below estimates, and receipts \$2.3 billion in excess of them. It is the latter figure which should dampen any tendency to excess optimism, since the gain in receipts is largely due to inflated prices. For this reason, as well as for his sound belief that during good times taxes should be maintained and the debt reduced, the President again cautioned Congress against lightening the tax burden now. To do so, he argued, would promote inflation and thus nullify the deflationary effects of further debt reduction. He might have added

that any gain in tax receipts through increased business activity during fiscal 1948 is almost certain to be offset by a decline in the price level, which cannot be postponed forever. At the present moment, with the international situation still dangerously unsettled and domestic prices badly distorted, prudence dictates a conservative, disciplined course. This may be bitter medicine for the Republican majority in Congress, and indeed for all of us, but in the long run it will prove to be less disagreeable than the alternative—continued inflation and a weakened American dollar. The national debt, remember, is still nearly \$260 billion.

Religion in public education

The American Council on Education, through its Committee on Religion and Education, has just published a remarkable study: *The Relation of Religion to Public Education* (Washington, D. C. American Council on Education, 54pp. \$1). It is the more remarkable for the fact that the fourteen-man Committee contained but one Catholic, Msgr. Frederick G. Hochwalt of the NCWC Department of Education. "The Basic Principles," which are enunciated in this first of several studies planned by the Committee, are those to which all people concerned for the religious training of youth could wholeheartedly subscribe. Particularly able is the Committee's summary of the secularization of modern life and of American education. It not only rejects "secularism as a philosophy of life," but states as its conviction that

the assumption that a school system from which all study of religion should be excluded was what the American people really wanted when they secularized education runs counter not only to our educational, but to our religious, history.

This, and many another of the "Basic Principles," echoes the contentions which Catholic educators have voiced (most often like a voice crying in the wilderness) ever since the secularization of public education got under way. On the much-debated meaning of "separation of Church and State," the Committee says that the doctrine means simply "no ecclesiastical control of political functions" and "no political dictation in the ecclesiastical sphere." This doctrine, the Committee adds, "may not be invoked to prevent public education from determining on its merits the question how the religious phases of our culture shall be recognized in the school program." Obviously the Committee does not accept the idea of the absolute separation of Church and State which the minority opinion of the Supreme Court in the New Jersey bus case championed. This study of religion in public education sets forth principles which we believe to be unassailable. It remains for the Committee to plan with equal boldness the application of its basic principles to actual situations in public education.

Religion and the workingman

Meeting in Chicago recently, several hundred Jewish leaders set about the formulation of a statement on the moral aspects of economic life. Protestant groups had only a short time ago done much the same thing at Pittsburgh. Needless to say the mutual responsibilities of labor and management were part of the agenda for the Jewish meeting. But even more significant, because more fundamental, were some statements made by a Chicago rabbi on the relations of religion to labor. Judaism, he said, has "become sicklied o'er with the pale cast of middle-class rationalization." It is definitely bourgeois, he more than implied:

A religion which does not have its roots in field and factory and in the heart of those who earn their bread by the sweat of their brow, sooner or later becomes a cult. It may be a refined, a highly ethical and philosophical cult, but nevertheless a cult.

Transferring this thought to a Christian setting, one would have to modify the reflection by adding that the Catholic religion, even for its bourgeois-minded members, is more than a cult. None the less the rabbi's observation reminds us that with many contemporary Catholics the selective practice of the Christian virtues is more reminiscent of a cult than of an all-embracing world religion. They have not heeded the reiterated pleas of Leo XIII and Pius XI, "go to the workingman, and in general to those who are poor." Too many practise to a greater or less degree the refined and personal virtues, but their courage and vision fail when it comes to the sterner stuff of social and legal justice, of social charity and devotion to the common welfare and one's neighbor. Catholic schools and colleges cannot afford to by-pass those with their "roots in the field," or to allow their pupils to be enamored of a mere "success" ideal. Despite continued efforts of many priests and laity, concern for the workingman in industry still has far to progress in Catholic circles. The NAM gets a much quicker hearing. We ought to learn, what some European countries have learned to their sorrow, that those "who earn their bread by the sweat of their brow" grow tired of platitudes condemning social unrest. They look for more concrete manifestations of the Christian spirit and failing to find it turn aside.

Peace in steel

The signing of a two-year contract by the U. S. Steel Corporation and the United Steelworkers of America (CIO) confirms the ten to fifteen-cent wage pattern

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which has been slowly taking shape over the past six weeks. Although it does not remove all danger of large-scale stoppages—contracts in the key coal, maritime and rail transportation industries remain to be negotiated—prospects for industrial peace have not appeared so good since V-J Day. The settlement in Big Steel strengthens the conviction that many labor leaders and industrialists want no repetition of last year's large-scale strikes. Depleted union treasuries, fear of stringent legislation and public impatience with mass walkouts have moderated union demands. On the other hand, corporations which seemed almost to welcome strikes last year are eager now to make an honest penny while the getting is good—and this year there will be no tax carry-backs to offset production losses. It is probable, also, that the steel contract presages a truce on union security. The steelworkers did not gain the union shop, but neither did the corporation succeed in weakening the maintenance of membership clause in the old contract. It is even possible to dream that the agreement between Messrs. Murray of CIO and Fairless of U. S. Steel indicates a growing awareness that new world responsibilities, as outlined by President Truman on March 12 and emphasized in his address on April 21 to the members of the Associated Press, demand an increased sense of responsibility in the leaders of labor and the heads of our great corporations. For all these reasons the news out of Pittsburgh on April 20 was heartening to the American public.

But the telephone strike!

In the light of the settlement in steel, the failure of AT&T's top management to make any sort of a wage offer to its striking unions becomes still more exasperating and reprehensible. There is no question that the telephone workers need a wage increase at least as much as workers in steel, oil, rubber or automobiles, all of whom have either received an increase already or have been offered one. And there is no question of the ability of AT&T and its operating subsidiaries to pay such an increase. According to Joseph Beirne, president of the National Federation of Telephone Workers, company representatives stated at one of the bargaining conferences: "We are a public utility and cannot move until a pattern takes shape." There can be no doubt now that the pattern has taken shape. Yet not a single offer has come from the company. This is all the more surprising in view of the fact that AT&T has consistently refused to deal with the NFTW on a company-wide basis, maintaining that each one of its subsidiaries is independent in dealing with the union. If this is true, how explain the unanimity among the operating heads in refusing to make a wage offer? Surely some of them, if left to their own devices, would have the initiative and imagination to take the obvious and reasonable steps to end the strike. And is it just an accident that the AT&T and every one of its affiliates by-passed collective bargaining in favor of arbitration? It is difficult to judge motives, but if a corporation set out to break a union without incurring public disapproval, it would act pretty much

as AT&T is acting. The unions may emerge from this ordeal weakened or strengthened; the company is certain to come out with its reputation for fairness and humanness seriously impaired. Despite the inconvenience of the strike there have been few signs of public indignation or impatience—a significant fact which publicity-wise AT&T cannot afford to overlook.

Cardinal Tisserant and Father de Jerphanion

Princeton's bicentennial has brought to this country two French scholars distinguished for their specialized knowledge of the Near East: Eugene Cardinal Tisserant and Father G. de Jerphanion, S. J. Both will lecture at Princeton in their chosen fields. Cardinal Tisserant, the only non-Italian member of the Roman Curia, was closely associated with Pius XI in the work of the Vatican Library, and later became its Prefect. He visited the United States in 1927 and 1931 to inspect our leading libraries. Created Cardinal in 1936, he was at the same time made Secretary of the Sacred Congregation for the Oriental Church, a position which he still holds. His scholarship and experience well fit him for his lectures on the Oriental Church and Byzantine art. Father de Jerphanion became interested in the archeology of the Near East after his military service in World War I and has devoted himself ever since to that study. He has produced a masterly work in seven volumes on early Christian architecture in that region; and at present is Professor of Christian Archeology at the Pontifical Oriental Institute in Rome. This is his first visit to the United States. Princeton, in inviting Cardinal Tisserant and Father de Jerphanion to lecture as part of its bicentennial celebrations, has shown a praiseworthy recognition of the breadth and catholicity of the world of genuine scholarship.

Balkan inquiry: interim report

President Truman's new policy to assist Greece and Turkey in their clashes with encroaching communist neighbors will undoubtedly be strengthened by the findings of the UN Balkan Commission. Some weeks ago the commission was sent to Balkan countries to investigate Greek charges that Yugoslavia, Albania and Bulgaria—all of them puppet states of Russia—are planning the dismemberment of the Greek state. The eleven-nation commission, headed by American Mark F. Ethridge, prepared a draft report of the evidence on the Macedonian issue. After several heated sessions in Geneva, during which Soviet and Polish members of the group tried vainly to obstruct the work of the fact-finders, the evidence pointed to the complicity of Yugoslavia and Bulgaria in frontier disorders. This report tends to prove that both these nations interfered in Greek internal affairs so as to win Greek Macedonia for Yugoslavia and western Thrace for Bulgaria. Whether the said countries would actually lend their armed forces to the projected plan of dismemberment was not stated in the commission's report. The possibility exists, however, that Greek guerrillas, taking advantage of the precarious position in northern Greece, may yet proclaim an

"autonomous republic." Such a puppet government would immediately obtain *de facto* recognition from Yugoslavia and Bulgaria. The aim would be to throw into confusion and further weaken the Athens government. The chief instrumentality of the Yugoslav design on Greece, according to the American report, is the National Liberation Front (NOF). It is a communist organization, with headquarters in Skopje and Bitolj, Yugoslavia. Though its existence and activities were described by many witnesses, Yugoslav officials deny any knowledge of it. The U. S. summary clearly indicates that Greece's charges against her northern neighbors are well founded and borne out. The report is expected to be approved by all members of the commission, with the exception of Poland and the Soviet Union. This approval would eventually lead to the creation of a United Nations permanent frontier inquiry group to keep the troubled areas under surveillance.

Lilienthal on our atomic position

In his first major public statement since the Senate confirmation of his appointment to head the Atomic Energy Commission, David E. Lilienthal sounded a warning note about our atomic-energy program. Speaking before the American Society of Newspaper Editors on April 19, he said plainly that we were losing the lead we had on the rest of the world in August 1945. Again he reiterated what the nuclear scientists have been tirelessly repeating—toof often to deaf ears—that knowledge of atomic energy is no American "secret" or monopoly. We are moving too slowly, he stated, on the twofold line of domestic research and international control. For almost two years now, the United States has been the sole possessor of what atomic bombs there are in the world, has been the sole Power able to make them. For over a year the United States has been seeking to set up a workable system of international control, an International Atomic Authority to which the scientific and technical information and plants could be safely turned over, so that atomic energy may be used for the benefit of mankind and not for its destruction. But American scientists are drifting back to their laboratories—discouraged, no doubt by the political monkeyshines over Mr. Lilienthal's appointment and the stalemate over efficient international control—and the world is drifting towards the point where other major Powers will be armed with atomic weapons, without any international authority to control them. There can be only one end to that state of affairs. "Will we fool around and politic along," asked Mr. Lilienthal, "or are we to press forward in the vigorous tradition of a pioneer nation?" General Eisenhower revealed at the same meeting that he had set up a staff of young officers who would study atomic energy under the scientists and then tell him what needed to be done. The Army, it seems, is out to remove its ancient stigma of being one war behind. For our own security, the civilian Atomic Energy Commission must be made to function vigorously. For the benefit of mankind, the peacetime uses of atomic energy must be the subject of intense and continued research. And for the sake of our

civilization, the fight for true international control must be ceaselessly waged.

Some happy refugees—why not more?

While the fate of the world's hundreds of thousands of refugees hangs precariously in the balance (cf. last week's editorial, "DP's last hope is Congress," p. 92), it is pleasant to be able to report that some few of these unfortunates are finding a haven and a chance to work in freedom and with dignity. Four hundred DP's from the American zone in Germany have arrived in Belgium to work in the coal mines, under an agreement signed on Jan. 23 that Belgium would receive 20,000 now under American care. As might be expected, *Pravda* in Moscow has assailed the migration as "illegal" and asserts the agreement "cannot and will not be recognized as valid without the consent of the Soviet Government," because most of the 400 were Poles, Lithuanians and Ukrainians. Simultaneously, Britain received from her German zone 308 men and eighty-eight women, mostly Balts and Ukrainians, to be placed in undermanned industries as determined by the Minister of Labor. They will live in camps, and have been assured that their families will join them later. Such arrivals in Britain are expected to continue "for some time" at a rate of about 1,000 a week. These groups constitute but a trickle, it is true, but the solution of their problem shows how sensibly the vaster problem could be handled if only the United States would show some interest and give the lead in receiving DP's.

No police force: Is USSR by-passing UN?

Criticisms have been growing lately over UN's failure to organize the international police force provided for in Article 43 of the Charter. Debates over the alleged bypassing of the Security Council by Mr. Truman's proposal brought out the fact that the Council as yet has no military forces at its own disposal. And when the Commission on Conventional Armaments first met a few weeks ago, Sir Alexander Cadogan said it was idle to emphasize disarmament, as the Soviet representative was doing, so long as the Military Staff Committee was bogged down in its efforts to implement Article 43, largely through the inactivity and opposition of the USSR. Last week, however, someone on this Committee did lift the veil on the secret deliberations of this all-military body comprising representatives of the five permanent members of the Council. We learned from unofficial sources that the Committee has thus far been able to agree on evident principles known by anyone who has studied the United Nations Charter. Chief among the conclusions was that the enforcement action contemplated could only be in reference to small and middle Powers. The veto rights of the major Powers would make any proposed action by the Security Council against them academic. Furthermore, these same plans for military action would be drafted by representatives of the countries against whom enforcement action was contemplated. This inherent weakness of the United Nations Charter has long been known and criticized and

the conclusions of the Military Staff Committee are nothing new. But what is significant in the failures of the Committee is that the Soviet Union is to blame for preventing progress even in the restricted area of operation among the small and middle Powers. It is believed that the USSR does not want to see the Security Council equipped with any military force whatever. For reasons known to itself, it chooses to take upon itself the onus of blame for the nullification of Article 43. When this is added to the continued absence of a Soviet representative from the Trusteeship Council and the continued refusal to join any of the specialized agencies, such as UNESCO, FAO or ICAO, the question tends to form in the mind: Is the USSR by-passing the United Nations?

International trade at Geneva

Items on the agenda of the trade conference at Geneva are many, and negotiations cannot but be lengthy. Some 120 tariff parleys must be conducted between nations in order to pave the way for progressive reduction of trade barriers. Four-fifths of the negotiations are already scheduled. This in itself is a good sign, for it means that despite previous fears as to the workability of the United States draft plan, nations realize the urgency of stimulating international commerce on a modified free-trade basis. Yet the United States finds itself in a somewhat isolated position. Our ultimate trade objectives, in view of our productive power and recent commercial history, are questioned by less wealthy nations. An even bigger obstacle is United States belief in the absolute efficacy of free enterprise and the view that the final end of economic policy is protection of private business. This attitude appears unique among the conferees. To even the most anti-communist among them, it seems unrealistic. In the absence of the Soviet Union, the further question of how to deal with state trading will hardly reach an impasse.

Warning from Sicily

Another ill-boding electoral success for the revolutionary Left at Sicily's parliamentary elections April 21 points up anew the urgency of united, positive and democratic attack on the poisonous problem of landholding reform for the propertyless peasants—in both hemispheres. Long-standing Christian Democratic projects for the breakup of sprawling latifundia and small-farmer exploitation of them, short of collectivization, have been stymied repeatedly, and not alone in Italy, by the resistance of property-holders whose social sense has been nearly nil, and whose professed allegiance to political democracy and the social economy of the Encyclicals has been often opportunist and too often hypocritical. While the sadly misnamed "conservatives" stage their sulky sit-down strike, the Communists organize their farmers' Co-ops today, promise land and labor to the starving peasant for the day after tomorrow and win their seats in parliament, while the forces of the democratic Center see their plan for social justice on the land stolen from beneath their eyes. Sicily's warning is for all of us.

Washington Front

While Congress has been deliberating on how much money it will allow each of the Departments and other agencies to spend from July 1 of this year to June 30, 1948, an event has been taking place in Geneva which, before the middle of next year rolls around, may have profoundly modified all calculations. I mean the organizing meeting of the International Trade Organization (ITO), one of the special agencies of the United Nations. Eighteen nations (without Russia) are there.

Americans have been accustomed to think in terms of Two Worlds—Russia, and everybody else. But there are also two worlds in international trade—the United States, and practically everybody else. The difference lies in the matter of government dealing in exports and imports. Our exporters find that in nearly every country their customer is the government itself, and our importers are more and more finding they are buying from governments. This is true not only of Russia and its satellites, but of most other countries, and the area of governmental buying and selling in the international markets is likely to be extended rather than narrowed.

Meanwhile, as we have been striving to maintain free markets at home, we have naturally expected to find the same when our goods leave our shores. But when things

settle down politically, if they do, we shall find that each of our large exporters is on his own, competing with immense governmental monopolies, and this not only in the markets of European countries, but also in the hitherto free markets of Latin America, Asia and Africa.

Undersecretary of State Will Clayton went to Geneva with Congressional permission to offer as much as fifty-per cent cuts in many tariffs in return for as free an international trade as he could wangle out of the other delegates. This is the other side of the picture. Other nations desperately need to buy billions of dollars' worth of things from us. Only, they do not have the dollars with which to buy them. The only way they can get the dollars, short of loans, is by selling things to us. If we shut out their goods, we are cutting off our own exports, leaving ourselves with indigestible surpluses of many manufactured and raw products, and thus raising the dire specter of wide unemployment.

If Mr. Clayton is able to keep international trade on a "free" basis, and is able to expand capitalistic trading throughout the world, there may be rosy days ahead of us. But the picture is not that simple, though many seem to think it is. Russia and her satellites, once they are on their feet industrially, will be formidable commercial rivals to us. Great Britain is likely to expand governmental trading rather than contract it. So are France, Italy, Belgium, Holland, and Scandinavia. Will we, too, have to stop free enterprise at our shores?

WILFRID PARSONS

Underscorings

Most Rev. William T. McCarty, C.Ss.R., who has served since 1943 as Military Delegate to Cardinal Spellman, has been appointed Coadjutor Bishop of Rapid City, S. D., with the right of succession to Bishop John J. Lawler. . . . And the Most Rev. Leo F. Dworschak, appointed Coadjutor to Bishop Lawler last summer, has been transferred to the Diocese of Fargo, N. D., as Auxiliary to Bishop Aloisius J. Muench.

► James O. Supple, religion editor for the *Chicago Sun*, and a Catholic graduate of a Catholic college, received on April 17 the first annual award of the Associated Church Press (a Protestant press organization) for "the greatest contribution to religious understanding of any newspaper church writer in America."

► Reversing a decision of the Chester County Common Pleas Court, the Pennsylvania State Supreme Court has ruled (in the Kennett Square Township case) that parochial school children have a right to the free bus transportation service supplied to public school pupils.

► The Sisters of St. Joseph of Chestnut Hill, Pa., are commemorating on May 5 the hundredth anniversary of their coming to Philadelphia. Among the events which will mark the jubilee are the formal opening of the Chest-

nut Hill unit of the Institutum Divi Thomae and a summer lecture and recital program. . . . Another jubilee came to notice on April 20 with the completion of the renovation of the 130-year-old parochial school of St. Patrick's Old Cathedral, New York.

► Several correspondents have sent in valuable supplementary comments for a Report on the Veterans. The president of Wilson College, Chambersburg, Pa., who agrees with the common experience that the veterans are doing good academic work, raises the question of "whether the colleges and universities, overcrowded and short on faculties and equipment, are being overwhelmed by the sudden influx of students to the point where their standards are slipping." And he illustrates:

When a college that had only 53 undergraduates last year has over 600 this year, one is bound to wonder whether the educational job is being done as it should be; and when five freshmen are assigned to one laboratory desk in a course in chemistry, it seems to me that all five of them are going to get pretty poor basic training. I suspect that this problem will define itself sharply in the course of the next few months and that common sense will have to step in and do something about it.

► Notre Dame announces a new curriculum in Correctional Administration (a year of training and six months of internship) to prepare students for probation, parole and correctional institution service. It will lead to the master's degree.

A. P. F.

Editorials

Congress and labor

When even columnists critical of organized labor, like Arthur Krock of the New York *Times*, concede that the Republican majority in Congress is playing politics with labor legislation, it seems useless to devote time and space to a serious discussion of the issues. The bill which the House passed on April 17 by a thunderous vote of 308 to 107 indicates that the Republicans have their eye not on industrial peace, but on the 1948 elections. They want to present Mr. Truman with a bill that he will be constrained to veto. They want to be able to go to the country next year and say: "We know you good people are exasperated with certain abuses of organized labor. You are sick and tired of strikes. When you went to the polls in 1946, you elected a Congress to do something about the situation. Well, we tried our best. We passed a bill which prescribed fair and equitable rules of conduct for labor and management, which aimed to protect individual workers and to recognize the paramount public interest in labor disputes. That's what the preamble to H. R. 3020 said. But what happened? We passed the bill, but a Democratic President refused to permit it to become law. He vetoed it, just like Gromyko. Blame him, folks, and vote for us."

What removes the last vestige of doubt about the intentions of the Republican majority, and their Democratic allies from the South, is their insistence on wrapping labor legislation in one big package. In this way they insidiously combine constructive suggestions with out-and-out anti-labor proposals, so that a fair-minded President has no choice: he is obliged to veto the whole bundle.

The Republicans are well aware that Mr. Truman would sign a bill outlawing jurisdictional strikes and certain types of secondary boycotts, or a bill protecting the rights of the rank-and-file union man, or a bill providing a fair and workable formula for dealing with industrial disputes which threaten the general welfare. But that is not what they want. They do not wish the White House to share with them the credit for a piece of constructive legislation, if, which is doubtful, they want constructive legislation at all. They desire political profit from the transaction. As the saying goes, they want to put the President on the spot. They want him to be damned if he does and damned if he don't. And so they wrap up the good with the bad and dream pleasant dreams of 1948.

Not all Republicans, it should be noted, approve this strategy. The bill reported out by the Senate Committee on Labor and Education is a notable improvement on H. R. 3020, and credit for this goes to three Republicans on the Committee—Senators Ives, Aiken and Morse—

who joined with the Democrats to outvote the Committee Chairman, Senator Taft, on several important points. But this bill is also a one-package job; hence subject to the same general criticism as H. R. 3020. The emphasis is too political.

The present prospect is, then, that no new labor law will be written by the 80th Congress. While the House has the votes, the Senate cannot muster the two-thirds majority required to override a Presidential veto. And Mr. Truman will almost certainly veto whatever omnibus bill eventually emerges from the joint conference that will have to iron out the differences between the Senate and House bills. Regardless, therefore, of the intentions of the men who planned it this way, labor and management now have a breathing spell to put their respective houses in order; a chance to get together and make collective bargaining work. It may be the last chance they will ever have.

The Ives-Chavez bill

When the bill for a permanent Federal Fair Employment Commission was done to death by prejudiced filibustering in the last Congress, its friends were by no means as down-hearted as might have been expected. They had enough confidence in the justice of their cause and in the good sense of the American people to believe that the issue could not be forever suppressed. To the staunch supporters of the FEPC in the preceding Congress are added new friends in the present line-up. Moreover, defeat, while bitter, provides opportunity to revise proposals and correct any defects.

Leadership in the new Federal anti-discrimination bill is taken by Senator Ives, who was co-author of New York State's anti-discriminatory statute, known as the Ives-Quinn Act. The present bills are sponsored in the Senate by Messrs. Ives and Chavez, in the House by Representatives Fulton and Norton. They differ from the old bill by their greater emphasis on conciliation and education. Setting up a National Commission against discrimination, they provide all parties concerned with the fullest possible opportunity to be heard, and completely safeguard any final action of the Commission with fullest judicial review. They provide for conciliation and mediation in any situation where those concerned, such as employees, refuse to cooperate in making non-discrimination effective.

Finally, they encourage "the effective exercise of the voluntary processes, so that out of that use can come the understanding which will enable us all to work together."

How effective such "voluntary processes" can be, is shown by the record of the Ives-Quinn act itself. Accord-

ing to the New York State Commission's report for 1946 every one of the 290 cases brought before it, where actual violations of the law were indicted, were settled without resort to the courts for punishment of the offenders. The new bill authorizes the Federal Commission to set up local, State and regional advisory councils, to aid in effectuating the act and studying the employment-discrimination problem.

Complete endorsement of the proposed legislation was given by William Green, president, American Federation of Labor, at an address in Washington on April 17. The bills, said Mr. Green,

constitute not only a true effective instrument of national policy, but also accord with the ideals and freedoms proclaimed and guarded by our Constitution. The enactment of this legislation is more urgent than it has ever been before. . . . Our economic transition to a peacetime peace has not yet been completed. Full production and full employment have not yet been assured. The signs are multiplying that minority groups and especially the Negro are being dealt out of the deck in the reshuffle of jobs, throughout industry and trade.

The need for this legislation is so apparent, the opposition to it so plainly unreasonable, that public opinion should urge the speediest passage of the Ives-Chavez Anti-Discrimination Bill.

Two borders and Europe's fate

To the Gordian knot into which the Moscow conference had got itself tangled, two new kinks have been added, or at least have now come into the ken of the "peacemakers" with new urgency. They are the problems of Austria's and Germany's borders. Tito's Yugoslavia demands that Austria's 1938 frontiers be revamped so as to give the Russian satellite Carinthia. Austria vows that she will never sign a treaty that so provides, and the Western Allies have thus far remained firm behind Austria, while Russia espouses Tito's demands.

Secretary of State Marshall went so far that he accused the Soviet on April 18 of seeking, by its policy on the boundaries and on reparations to Yugoslavia, to make Austria a puppet state. The next day, he further stated the United States' opposition to the boundary changes on the ground that

to separate a part of Carinthia from Austria would impose an additional economic burden on that country and render it so feeble that its very weakness might upset the stability now being sought for Europe.

However, on April 20, the Western Allies shamefully agreed to write into the Austrian treaty a clause asserting that country's responsibility for "war guilt." This total reversal of particularly the United States stand (Mr. Marshall had himself said on the preceding day that "war guilt clauses in general are easy to write but history shows that they have a tendency to poison the future"), seems an ominous sign that we are weakening in our determination to assure a "free and independent"

Austria. If this weakness carries over to our yielding on the border question, Austria will face a bleaker future than she does now, if that is possible.

Further, if Mr. Marshall wavers on holding Austria intact, there will be every reason to fear that he will also compromise short-sightedly and unjustly on the matter of the Polish frontier. Indeed, it was reported from Moscow that "if the Secretary were in a trading mood," he might abandon this stand of the Western nations to gain some concessions from the Russians on German reparations.

Such a retreat is unthinkable. Despite the Russian attempts, violently seconded, of course, by Poland, to muddy the plain words of the Potsdam agreement, it is perfectly clear that the Big Three (France was not there) and Poland clearly understood that the final Polish and German frontiers were to be determined only at the peace settlement. We were, indeed, very foolish to have agreed to an interim Polish administration of eastern Germany, but that is water under the bridge and not the point now at issue.

The point at issue is that to keep Germany, on the dishonest say-so of Russia and Poland alone, deprived of essential agricultural lands that produced one-fifth of her foodstuffs before the war is to doom Germany to the very thing Mr. Marshall has been working to prevent—Germany will become an "economic slum in the heart of Europe." It will assure the very thing M. Bidault fears, an over-populated Germany pressing on France. It will bring about the very thing the Moscow meeting seeks to solve—Germany as a threat to peace.

Mr. Marshall, urging the reconsideration of Germany's borders in his statement to the Foreign Ministers on April 9 did indeed urge the essential point that the frontiers have to be mapped so as to provide for the legitimate needs of Poland, for the recovery of Germany and its proper prosperity and for the general economy of Europe. If he sticks to those guns, some hope still exists; if, jockeyed into a "trading mood" by the unfortunate concession made in the Austrian treaty, he yields on the Polish borders, the United States will have welched on a principle and Germany will be hamstrung.

UN and a holy land

One precious merit, among others, attaches to the initiative of Great Britain in summoning the present special session of the United Nations to undertake the study of "conditions" in terror-ridden Palestine. There may be political motives and maneuverings behind a gesture which some have promptly stigmatized as a jockeying device; but we cannot fail to note with satisfaction that one of the beleaguered great Powers has acknowledged, with something akin to reverence, its responsibility to the conscience of the world for the administration of a "mandate" in the Holy Land. Neither shall we miss the plain implication that Palestine is our problem before or because it is Britain's, and that we, the world mandatories, cannot lightly improvise policies and pressures without reference to controlling historical facts and to

underlying principles of social justice, amity and political prudence.

If the sorry precedents of the last twenty years are any guide, it will be next to impossible for UN to set up a fact-finding committee in any sense "neutral," disinterested or dispassionate. To practically every member nation Palestine—all of it, not merely this or that enclave—is holy land first, and only by regrettable concomitance a political problem at all. If UN were really a juridical institution of the sort envisaged for a united world by the Holy Father, it would doubtless wish the shrine-land of Palestine vested formally and permanently with a sacred character and administered as a sacred trust. Failing such recourse, a UN committee of assumed "neutrals" will be hard put to it to choose and recommend a viable solution from the welter of proposals growing out of the turbid situation.

In no nation are the Jews found to be united on the political objectives of Zionism, however universal the chorus of admiration for their prodigious social and economic achievement since 1922 in their new National Home. The Palestine Arab majority (two to one, as of 1945), advised and abetted by the Arab League, have put a bold face on their plea for self-government and independence, with only vague and meager promise that their first "democratic" experiment would work in a land of such critically divided loyalties (Cf. *The Catholic Mind*, October 1946: "Religion, the Key to Conflict in Palestine"). Finally, though the Christian world has been repeatedly assured that the Holy Places sacred to the memory of Our Lord, Our Lady and the Apostles would suffer no change in status under any of the proposed plans or partitions, it is far from clear that the promise could be kept by a sovereign Arab or Jewish state without another dubious adventure with extra-territoriality.

The least we may confidently hope for from the UN "fact-finders" is an investigation purged of the cruder considerations of imperial strategy, pipe-lines, collective farms and illegal immigration, and an honestly relevant report which will confront an informed Assembly, at its regular session in the fall, with a new and peremptory test of its collective devotion to "human rights and fundamental freedoms without distinction" of race or creed. The test cannot come soon enough. And we cannot imagine a more appropriate testing-ground than the plains and hill-country where the Prince of Peace lived.

On aiding DP's

Americans would like to believe that displaced persons returning from Western Europe to countries east of the Oder-Neisse line will receive treatment worthy of human beings. They would prefer to think that the returnees run no risk to their lives or liberties in trusting themselves to governments which employ the MVD or its affiliates.

Good people among us would like to believe that there are no slave-labor camps in Russia or that, if there are, none but genuine criminals are confined there. One of the anomalies of current human behavior is the apparent eagerness of many otherwise responsible persons to in-

terpret the actions of the Soviet rulers in the best possible light while manifesting an unwillingness to listen to the factual testimony of reliable witnesses who report on Russia's ruthless disregard for human rights.

Europe's displaced persons are again in danger of becoming victims of this American credulity. On their return trip to the homeland they expect to get a through ticket to Siberia or some other place where they will be punished for disloyalty to the regime and for accepting Western ideas about human rights. The fact that there are now over a million DP's presents no particular problem to the MVD. The latter agency has established its reputation for handling well over 10,000,000 non-criminal prisoners—a number which makes the Czar's most ambitious compulsory-labor program look like a Boy Scout encampment. Upkeep, of course, is no obstacle. Many Americans find it hard to believe these things, just as they did of the nazi regime, but that is because they see little more in communism than a reform movement.

Still others among us have or think we have plumbed the depths of dialectic materialism and love to reveal the evils of Stalinism in resounding pronouncements. Meanwhile on the question of giving substantial aid to victims of communist terror we succumb to the penny-pinching views of Representative Taber and the NAM. And as for admitting fugitives from totalitarian justice to our country, well, why should we corrupt our pure Mayflower blood, especially in the midst of a housing shortage? After all, the nationalistic views of certain veterans organizations are good Americanism. So don't expect us to write or wire our Congressmen to support bills temporarily modifying immigration quotas. They might believe we had become charitable and act accordingly.

The more thoughtful Americans are rightly alarmed at the new line of thought on refugees appearing in American military circles abroad. The issue was clearly put in the open letter addressed to President Truman by the Refugees Defense Committee:

We believe that neither UNRRA nor the IRO nor the American administrative authorities have any moral right to attempt to persuade the displaced persons to return unless they are prepared to guarantee that they will not be subject to racial and political persecution in the countries to which they are asked to return.

After the display at the Moscow Conference, who would risk making such a guarantee?

While the Refugees Defense Committee was drafting its letter, the executive committee of the National Catholic Rural Life Conference was passing a forcefully worded resolution on our duty to aid the refugees, especially by providing them a place for resettlement. The Conference is rightly disturbed about the duplicity of our nation, which allows large commercial farmers to bring in thousands of alien and West Indian agricultural workers yet refuses to admit even a handful of bona fide refugees. At its meeting the executive committee of NCRLC made it clear that it has actual commitments for resettling displaced persons and that it stands solidly behind the Citizens Committee on Displaced Persons in its attempt to have legislation passed to permit entrance of refugees.

U.S. agenda at Geneva

Sister M. Thomasine, O. P.

Sister Thomasine, Professor of Economics at Rosary College, River Forest, Ill., discusses some fundamental principles which underlie the work of the World Trade Conference at Geneva, and shows how America can exercise constructive leadership.

That the World Trade Conference has convened this April in the historic city of Geneva rather than in New York or Paris seems singularly appropriate. For here, in the least impoverished country of the Continent, it is to be hoped that the trade prospects of the future can be viewed more dispassionately—less influenced by the optimism of a United States eager and able to carry on free trade, or the pessimism of a devastated Europe with only the memories of a great commercial past. Here also, in Geneva, a trade program should be constructed in the light of interwar experiences—the experiences that were so often the unsolved problems of the earlier League of Nations.

Then, as now, the principal economic problems to be faced by the trading nations were those of stabilizing currencies and reopening markets and channels of trade. In the 'twenties, unfortunately, the approach to these problems was mainly the unrealistic one of attempting to restore the "normalcy" of pre-war patterns of economic relations. In a world in which great permanent changes had occurred, such efforts were destined for ultimate failure. An international gold standard could not function normally in a postwar economy where reparation payments, high tariffs, monopolistic price rigidities and flights of capital prevailed. Nor could it withstand the pressure of deliberate over-valuations and under-valuations of currencies. Similarly, former markets and channels of trade could not be revived in a world where wartime economic restrictions and losses, as well as the rapid industrialization of non-European countries, had given rise to new commercial centers and changing trade relations.

When the failure to revive the economic past had been dramatically emphasized by the great depression in the 'thirties, a contrary type of trading policy was pursued, more in the hope of preventing further unemployment than of restoring world prosperity. Startling and novel methods—as far as the twentieth century was concerned—were adopted by one nation after another. Not only exchange rates but also exports and imports were eventually controlled by national governments under a new system of protectionism which, in totalitarian countries, rapidly developed into an undisguised economic warfare.

To be sure, efforts were made during the decade to introduce cooperative trading policies. The various currency-stabilization agreements, for example, were concluded as means of offsetting the effects of punitive exchange manipulations. Also, as a protest against the mounting tariffs throughout the world economy, the reciprocal trade program was introduced. Such experimentation, while not entirely successful, has had its values for planning in this second postwar period, in which the identical problems of stabilization of currency and re-establishment of foreign trade again confront the

world. At Bretton Woods it was recognized that currencies need not—indeed, cannot—be stabilized according to pre-war standards, such as the gold mechanism perfected in the nineteenth century or the fluctuating monetary standards adopted in the interwar period. Instead a compromise arrangement was reached whereby the flexibility of free exchanges was tempered by the stabilizing influence of the modified gold standard basic to the World Monetary Fund.

At Geneva it would seem as though the delegates realize that, just as the war made impractical a return to former currency systems, so also it has led to the establishment of new trade patterns. These, it is now realized, must be considered in any permanent program of economic cooperation.

Even more significant is a new awareness on the part of the trading nations that international trade problems must be approached not only from their national aspect—that is, the debtor and creditor positions of the several countries—but also from the broader economic viewpoint in which each nation's stage of economic development is individually appraised.

Young countries, economically immature and new to the ways of trade, are debtors in a sense quite distinct from that of older, less vigorous nations. The immature debtor-borrowers are, as Geoffrey Crowther states in his *Outline of Money* "...young, empty countries just starting out on the career of international trade." As such, they must be treated with some indulgence by the more powerful members of the trading family and international organizations alike. Loans should be granted them for purposes of both industrialization and social welfare, so that in time they may achieve a measure of economic self-sufficiency. Only in this way can these nations become the stable markets and "junior partners" of more advanced economies.

Mature debtor countries require economic aid for very different reasons. Impoverished and devastated by war, they are unable either to care for themselves or to trade with the outside world. Some, like Great Britain, still benefit from the income of past foreign investments and from foreign balances accumulated in London during the war. Yet the rapid depletion of these funds in recent years has forced Britain to join the other debtor nations in seeking assistance for her economy. Any delay on the part of wealthy countries and international agencies to grant such loans will only threaten world economic stability since now, at long last, it is generally agreed that the strong trade position of creditor countries, however powerful, can never be maintained unless that of both the young and mature debtor nations is permanently improved.

The varying problems and degrees of responsibility of the creditor countries are at present more fully recognized

than in the 1920's. A case in point is that of Argentina which, within the past few decades, has rapidly advanced from the position of a young debtor country to that of an immature creditor faced with new and challenging difficulties. While admitting her wide experience as an exporter of goods, Argentina is none the less aware of her unfamiliarity with the technique of lending capital and of operating, apart from foreign assistance, certain heavy industries. On the basis of her past knowledge, therefore, she has recently concluded a series of trade treaties whereby her surplus products will be exchanged for those of other Latin-American countries. At the same time, the recent Anglo-Argentine agreements—in which the latter's sterling balances in London were unblocked to facilitate the purchase of British-owned railways in Argentina—undoubtedly mark, as one trade expert declares, ". . . the end of an era." For within these agreements is found what the *London Economist* describes as ". . . the concept of partnership between the two parties which has so often been lacking in the past." Britain, on her part, realizes her growing inability successfully to operate railways in distant lands, while Argentina seems determined to prove that she can now manage and modernize her own public utilities.

In the realm of international trade the role of the United States, like that of the Argentine, has been profoundly altered by the economic developments of recent years. After the first World War, as a young creditor-lender, the United States was not only ". . . unaware of the change which a few years had effected in her national status," but also debtor-minded in that she sought an export surplus at the very time when European nations should have been encouraged to repay their obligations through larger imports to this country. During these years, also, the United States displayed her inexperience as a lender by sinking a vast amount of private capital into foreign welfare projects and similar non-remunerative investments.

Today, as a mature creditor-lender, the United States is the most influential delegate at the Geneva Trade Conference. In our role of creditor, it devolves upon us to take the lead in establishing a modified form of free trade which alone can ensure economic stability and progress. Such a program will of necessity involve the threefold policy of lowering U. S. tariffs, encouraging imports and sharing foreign markets with other trading nations.

Within the United States itself, however, there are many business groups—as well as certain farm and labor groups—hostile to any program that involves lower tariffs at home and an expanding volume of imports. To convince these groups that their initial losses through foreign competition will be more than compensated by the long-run gains in international good will may prove a difficult task. Somehow or other, nevertheless, the United States, as a leading exporter of goods and services, must do just this; since a failure to allow increased imports as a means of paying interest on her loans will ultimately result in failure to persuade other nations to adopt these same policies of modified free trade.

The idea of sharing markets is likewise met by the opposition of certain business groups which, feeling that the United States holds a competitive advantage under a free-enterprise system, advocate the adoption of the latter rather than the replacement of European socialization and cartels by modified free trade. To insure the permanent outlawing of cartels, moreover, these groups advocate international anti-trust laws, not so much from the desire to promote world prosperity as in the hope of eventually dominating international markets.

In addition to these purely national aspects of our role as a creditor, we must work to solve further related problems of an international character. In the first place, we must balance the demands of debtor nations for certain tariffs and exchange controls against our own insistence on competitive bargaining advantages. Then, too, the plans of food-producing regions to maintain higher prices—through international agencies resembling the AAA and Surplus Commodity Corporation—must somehow be harmonized with the policies of food importers, like Great Britain, which desire to purchase such necessities at lower prices and on a strictly commercial basis. Finally, even so purely national an economic good as a full-employment program cannot be adopted without reference to its effects upon the other members of the world economy. The free-enterprise system upheld by the United States will never be approved by foreign countries unless some provision be made against recurring depressions. To ignore these provisions would mean to subject other nations, especially Great Britain, to the danger of prolonged unemployment. Again, any socialized attempt to



promote full employment at home through a program of high prices and a curtailment of imports must also be disapproved at the Geneva Conference, since such a program would destroy the foreign markets of large creditor countries such as the United States.

The role of a mature lender presents new difficulties to the United States. In our unrivaled position as the richest nation in the world, it is our fundamental obligation to share our resources with destitute nations during the present period of reconstruction. This is imperative not only for the survival of such nations themselves, but for our own economic welfare. Economists, on the whole, now agree that if a rich country hoards wealth today, she will be penalized in time by great unemployment. If, on the contrary, a policy of wise foreign investments is adopted by such a country, then, according to Keynesian economists like Kenneth Boulding, the policy will be twice blessed: ". . . it will bless him that receives with roads, airfields, machinery and other modern equipment and will bless him that gives with more employment and with a breathing space in which to perform the vital task of economic education."

It is important, however, that the United States in its generosity toward needy nations should avoid unwise loans and investments. Furthermore, as the principal

lender of the world, we must insist that debtor nations—once the period of relief has passed—use their borrowed funds in a responsible manner. Such nations should neither expect to go on indefinitely living beyond their means nor hope—as is sometimes the case in Latin-American countries which exempt their own wealthy classes from income taxation—that international agencies will constantly supply them with welfare loans. Indeed, the United States must insist that debtor countries, as Geoffrey Crowther holds "...take care that their borrowings are invested in such a way as will develop their export trades and provide them with sufficient additional exports to pay the interest charges on their loans."

The United States at present, of course, is by no means eager to invest funds abroad. Certain partnership arrangements have instead been devised through which, for example, the Latin-American plants of industries such as Celanese and Container Corporation are cooperatively financed by the citizens of both countries involved. Foreign welfare and developmental loans are now considered suitable investments for the International Bank or a possible World Reconstruction Finance Corporation, rather than for individual or private institutions. In

addition, the United States realizes that although the so-called "tied" loans of the recent war years—requiring foreigners to use their funds for the purchase of American products—should not be further encouraged, political loans of the type proposed for Turkey and Greece can scarcely be avoided in this reconstruction period.

Such loans, recognizing as they do the increasing interdependence of members of the family of trading nations, are but a manifestation of the "silent revolution in economic thought" that has slowly been taking place. That the economic welfare of each and every nation is closely related is now an accepted dictum among economists and statesmen alike. As Pope Pius XI has stated: "...since the various nations depend largely on one another in economic matters and need one another's help, they should strive with united purpose and effort to promote by wisely conceived pacts and institutions a prosperous and happy international cooperation and economic life." Here may be found the moral sanction for the present trade agreements effected in this postwar period, and especially for the new World Trade Charter that is being constructed during these weeks of conference in the Old World city of Geneva.

Industrialization and population growth

Clement S. Mihanovich

Clement S. Mihanovich, Director of the Department of Sociology, St. Louis University, examines the contention that urbanization and industrialization increase the quality and quantity of a country's population. He finds that it rests on an inadequate study of facts and factors.

The neo-Malthusianists or eugenists—particularly those represented in the Planned Parenthood League—have constantly emphasized what they consider a telling point for their side, i.e., that the growth of an industrialized and urbanized civilization inevitably produces better health and greater survival among infants and, therefore, an increase in the quantity and quality of population. Theoretically speaking, they are right. Increased industrialization may produce higher living standards, with an accompanying rise in infant survival and numerical growth of population. They have, however, overlooked the fact that the obvious is not always the real: the net results of the industrial revolution and its concomitants have been not an increase of population but actually a reduction of it.

Although the biological, demographic, the social and economic effects of the industrial revolution are only beginning to be understood, a number of aspects are now clearly evident. Let us consider, in order, four outstanding results:

- 1) A decreased infant mortality rate with no resulting substantial increase in population;
- 2) An increase in sterility;
- 3) An increase in the number and proportion of aged;
- 4) A decline in the birth rate.

Population, at first, does increase with expansion of production and the extension of a more equitable and representative distribution of goods. However, once the

point of industrial saturation arrives (when this point has been or may be reached no one is in a position to estimate scientifically), the urban, industrialized population begins to decline. These results, on the other hand, are not so evident in the rural areas, where all the benefits of medical science and some benefits of industrialization, applied to an agrarian system, are incorporated into the general scheme without producing any disastrous effects.

Admittedly, the infant-mortality rate has decreased. In 1920 the rate was 90 per 1,000 births. It declined up to 1944, when the rate was 39.4 per 1,000 births. In 1944 the urban infant mortality rate was 39.1 and the rural 40.7. The difference between the urban and rural is, evidently, slight. However, this decrease did not have a substantial effect on population increase, because the gain resulting from higher infant survival was offset by a sharp decline in the birth rate.

The second consequence of industro-urbanization which reduces population is an increase in sterility. It is common knowledge among sociologists that one-seventh of all U. S. couples are childless, and that 45 per cent of our urban couples are childless. Dr. Paul Popenoe, Director of Los Angeles' American Institute of Family Relations, recently stated that half of all childlessness is voluntary. The implication is that the other half is childless because of sterility. This is due to the high competition and complexity of urban life, which has affected

the state of women's nerves. This assumption was recently supported by Dr. Harry B. Friedgood before the western branch of the American Society for the Study of Sterility. His thesis is: the state of a woman's nerves may determine to a great extent whether she has or can have children. Dr. Friedgood explained that the nervous system affects the pituitary and the hypothalamus glands, which, in turn, control the production of sex hormones. Consequently, a neurosis may well upset hormone production and produce sterility. This fact is of further significance if we realize that one out of every eight hospital patients is a nervous or mental case. Sterility, therefore, is only too frequently a concomitant of industrialization and urbanization.

Our industro-urbanized society has produced a third factor limiting the growth of population—increased number of aged. This increase in the number of aged is a result of three circumstances: 1) decline in the birth rate; 2) increase in life expectancy due to medicine and sanitation; 3) decline in immigration. An industrialized and urbanized society will check its growth and eventually place its population on the toboggan if and when it permits its population to grow old.

According to Louis I. Dublin, statistician of the Metropolitan Life Insurance Co., while in 1900 a fifth of the population was 45 years of age or older, in 1940 more than a fourth of the population was in that age group. The upward trend may be expected to continue for many decades. Forecasts indicate that by 1960 almost a third of our population will be 45 years of age or older, and by the end of this century two-fifths of our people will be in that age-category.

One can readily see that an aging population will contribute to a declining birth rate and to a consequent population decimation. Furthermore, in spite of the fact that the U. S. has been able to cut its death rate in half since the turn of this century (from approximately 20 per 1,000 per year to 10), the death rates of the future are expected to increase, with a further acceleration of population decline. A continued, uninterrupted increase in life expectancy cannot be realized at present—or even in the distant future; a saturation point will be achieved and, when this has been reached, the death rate will begin to increase. "Thus," says Dublin, by way of demonstration, "in 1900, 40 per cent of all deaths were at ages 45 and over; today about 75 per cent are at these ages, and by the end of the century the proportion will rise to more than nine-tenths."

Evidently, by permitting our population to age and by reducing our birth rate, our industro-urban civilization is systematically laying the groundwork for the eventual extinction of the population.

Our fourth and last factor is associated with the effects of industro-urbanization on the birth rate. As our society became more industrialized and consequently more urbanized, the birth rate declined very sharply in spite of an increase in levels and standards of living—from a high of 55.0 births per 1,000 population in 1800 to a low of 17 in 1940. If the industrial revolution and all of its by-products followed the prescribed rules of

the eugenists, our population should be increasing by leaps and bounds. Excluding the present postwar increase in the birth rate—which is, evidently, a temporary result of a series of factors like postponement of marriages during the depression years and a sudden sharp rise in money income—the birth rate will continue to decline. According to Dr. Popenoe, the U. S. birth rate, at the beginning of World War II, had fallen so low that the probability is less than one in eight that the male descendants of any new-born infant will perpetuate his family name. Furthermore, of all the women in the white population of the U. S. who marry, one-fourth will never produce a child; one-fifth will produce a child apiece, and another fifth two children apiece. This leaves, roughly speaking, one-third of all white wives producing more or less normal families, since three or more children per married couple are necessary to keep the race from eventually dying out.

In brief, the isms of materialistic and pragmatic cults, added to urbanization and industrialization, have so undermined the population that we are no longer capable of sustaining a birth rate sufficient to replace ourselves. Witness the example of the net reproduction rate of 96 for the whole of the U. S. in 1940, and 76 for the urban population. This means that our general population and the city population have failed to reproduce themselves to the extent of 4 and 24 per cent respectively per generation.

Consequently, the situation within the urban family has become so alarming that it recently drew a gloomy prediction from Dr. Carle C. Zimmerman, Professor of Sociology at Harvard. He stated that the family system is likely to break up before the end of the twentieth century: "The family system . . . of the 'classes' is already badly gone. The next part to break up [will be] that of the masses."

In contrast to all this, the simpler life of the rural environment has contributed to an increasing and a better population. The rural infant mortality rate, as we have seen, equals that of the urban. Rural people produce from 30-60 per cent more children than are necessary to maintain their population; their population is much younger and therefore more vigorous, and their rates of sterility are no higher than those ordinarily produced by nature.

Thus, in the light of the arguments presented, the claim that urbanization and industrialization reduce mortality and consequently of themselves increase population, can nowhere be shown to have been scientifically demonstrated.

Our entire discussion can be illustrated by the example of New York. Recently the Health Department of that city issued a summary report of vital statistics covering the period from 1898 to 1945 inclusive. In 1898 New York City's marriage rate was 8.4 per 1,000 population; in 1945 it was only 9.4. Meanwhile the live birth rate fell from 36.4 per 1,000 population in 1898 to 16.7, and the death rate declined from 20.3 per 1,000 population to 10.3. If one compares these birth and death rates, one is struck by the fact that in 1898 the population of New

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York increased by 16 people per 1,000 population per year, while its 1945 increase was only 6. The infant mortality rate per 1,000 live births was cut from 140.9 to 30.4, but the rate of still-births rose significantly. In spite of the rapid decline in infant mortality, this decline did not offset the reduction in the birth rate, and New York's natural rate of population growth in 1945 did not equal that of 1898.

In 1898 in New York, with a population of 3,272,000, there were 119,000 live births; while in 1945, with a population of 7,730,000, the number of live births was 128,853.

If the situation in New York is accepted as typical, it becomes apparent that industrialization and urbanization actually conspire to reduce the growth of the population.

The relation between industro-urbanization and old age is also vividly demonstrated in the case of New York City. The Report continues: "from 1900 to 1940 the percentage of the population under 15 years of age has changed from 30.7 per cent to 19.8 per cent; the number between 15 and 44 years of age has changed from 53.4 to 52.9 per cent; the number between 45 to 64 has increased from 13.1 to 21.8 per cent; and the number over 65 years of age has increased from 2.8 to 5.5 per cent."

Although the health of the average person has been improved and his life expectancy has been increased by the combined efforts of industrialization and urbanization, these two developments have created a number of disabilities which may, in the final analysis, erase all of the original benefits produced by them. The intensity and complexity of life, advancing age and the practice of birth control—all characteristics of urbanized society—have implanted seeds of physical degeneration and disintegration within the city population.

The case of New York again affords us our proof. In 1945 the three most frequent causes of death—in the age group under one year—were premature birth, congenital malformations and injury at birth. These causes readily reflect characteristic urban existence and practices, such as postponement of childbirth and use of contraceptives.

In the age group of 1 to 10 years, the three highest causes of death were accidents, pneumonia and influenza, cancer. From 15 to 24 years: tuberculosis, accidents, heart diseases, cancer, pneumonia and influenza, nephritis. From 25 to 44 years: heart diseases, tuberculosis, cancer, accidents, suicide. From 45 to 64: heart diseases, cancer, tuberculosis. In the age group 65 years and older: heart disease, cancer, intracranial lesions of vascular origin, diabetes.

Even a cursory perusal of the above causes of death would clearly indicate a relationship between the incidence of heart disease, tuberculosis, diabetes and cancer on the one hand, and urban life on the other.

So it is that as sociologists progress in their study of urbanization, they are becoming more and more convinced that industro-urbanization contains within itself the seeds of self-destruction.

European refugees in grave danger

Walter Dushnyck

Today the displaced persons and political refugees in Europe face a crisis. The last and probably definitive phase of the developments affecting their ultimate fate has already begun. For almost two years United States officials, together with those of other Allied Powers, have endeavored to hit upon a solution that would guarantee the protection and resettlement of these unfortunates. The result has been in the main a negative one.

Despite sustained pressure in the form of inducements and threats on the part of pro-Soviet elements, the 1,200,000 refugees and displaced persons in Western Europe and Italy have at least succeeded in remaining where they are. Of late, however, the attitude of the Western Allies toward the problem has undergone an alarming transformation. In almost a complete about-face, the trend on the part of the responsible governments is now away from a policy founded on humanitarian principles towards one of forced repatriation.

An overwhelming majority of the refugees come from countries now under direct Soviet control or dominated by communist-controlled governments. The Estonians number 40,683; the Latvians, 143,000; the Lithuanians, 78,775; the Ukrainians, 277,871; the Poles, 316,155; the Yugoslavs, 51,501; Jews from various countries number 208,201; the Russians themselves, 150,000. Such are the figures compiled by various relief committees in the United States. They include those living outside the established campus and so not listed in UNRRA rosters.

For many months it seemed a foregone conclusion that the current problem would be attacked in the same spirit as was its forerunner. The Western Allies, in fact, expressed the sentiment that refugees should enjoy all those prerogatives stemming from the Four Freedoms, especially the right of sanctuary. The U. S. repeatedly maintained that it opposed forced repatriation.

On December 22, 1945, President Truman reaffirmed the traditional American stand and indicated our good faith by ordering several Federal agencies to take all necessary steps to expedite immigration. But with the admission of a handful of refugees, even the U. S. contribution to a practical solution came to a halt.

The main obstacle to settlement of the refugee problem has been the Soviet Union. The Soviets have insisted that protection of human rights is superfluous and that no individual has the right to seek refuge outside the state that holds sovereignty over his birthplace. These diametrically opposed views are responsible for Russia's abstention from membership in the International Refugee Organization (IRO), which is to succeed UNRRA after June 30 of this year. The IRO, recognized in principle and supported by the Congress of the United States, cannot start its work until at least fifteen members of the United Nations subscribe to its charter. To date, only

twelve have done so. This has been a matter of great satisfaction to the Soviet Union. For reasons of her own, Russia wants those refugees back home desperately.

Meanwhile, an incredible development of attitude on the part of the United States has taken place. Two announcements, made simultaneously by our army headquarters in Germany and the Director General of UNRRA, indicate an abandonment of our previous positions. The *New York Times*, April 17, 1947, carried a dispatch from Germany dealing with the proclamation issued to DP's in the American zones of Germany and Austria by Brigadier General Lucius D. Clay, American commander in Germany. The proclamation presented the victims of the war with a single alternative to starvation. Since the American people, they were told, cannot and will not render assistance indefinitely, they should return to their homelands.

The UNRRA officials went even farther. The *New York Herald-Tribune*, March 19, 1947, reported from Paris that a recent conference of UNRRA directors in Paris announced "a program to repatriate 369,281 displaced Poles and Yugoslavs this spring. A preliminary to the program will be the circulation in the various DP camps of the fullest information possible about Poland and Yugoslavia, whose governments will supply the facts."

Thus the United States embarks upon a refugee program which is in sharp conflict with its foreign policy as formulated by President Truman. On the one hand we attempt to check communist expansion. On the other we conveniently hand over to the MVD (formerly NKVD) thousands of "enemies of the state," people who intimately know the terror of the Soviet regime.

This new policy is both unreal and inhuman, whether one considers it from the viewpoint of a balance of power or simply from that of humanitarianism. The ignorance and shallow thinking behind it is manifest in a proclamation signed on February 13, 1947 by Col. C. B. Findlay, Director D.P.R. Division, LACAB:

There are many in the Displaced Persons Camps in Italy who could return to their countries without fear of being molested or suffering in any way. It seems to me that a good many are listening to idle chatter and being influenced by some who have cause to avoid returning. Just to give as a reason the fact that a country has a communist regime is not an excuse. I wonder how many who talk of communism can tell what it is! Very few, I think! (Italics added).

Here is clearly revealed the serious lack of appreciation of the nature of communism. It is still not understood that communism denies human rights as we know them. There is no freedom of speech, no freedom of press and assembly, no freedom of worship, no freedom to live one's life in one's own way. That these rights are nonexistent in the Soviet Union has been freely admitted by Soviet officials themselves on many occasions during the international conferences.

The world knows, or should know, that countries east of the Stettin-Trieste line are dotted with concentration camps and slave-labor centers. There the Soviets and

their satellites send political offenders and oppositionists who do not subscribe to the totalitarian communist doctrine. For example, the *Sztandar Polski*, a Polish review appearing in Paris, on July 5, 1946 published an account of life in Poland by a Polish DP who had managed to escape again to Western Europe. He disclosed that besides the regular prisons there are secret political prisons and concentration camps reserved for political offenders and returnees from Western Europe. In Warsaw alone there are several such prisons, of which the three most notorious are located on Rakowska Street, Pogonowska Street and Srednia Street. In Sosnowiec are three big prisons for those returning from exile. Majdanek, well-known Nazi extermination camp, is again in use, this time under the MVD. It is filled with Poles.

Yugoslavia is another country dotted with concentration camps. The *New York Times*, March 24, 1947 printed a confidential survey of concentration camps in Yugoslavia, Bulgaria and Albania. The inmates of the latter are teachers, priests, lawyers, physicians, businessmen and leaders of various democratic parties. The worst Yugoslav concentration camps are located at Bor, St. Vid near Ljubljana (former seminary for Catholic priests) and at Nova Gradiska in Slovenia. The UDB (OZNA) has complete authority over the prisoners. There are, of course, other types of imprisonment and slavery in Yugoslavia: military labor battalions, "correctional labor camps," and "educational labor" camps for youth.

It is known as well that a similar system of concentration camps exists in Ukraine, the Baltic States and the Soviet Union proper. Refugees who come back from be-

hind the iron curtain relate that none of the returning DP's goes to his place of birth. Instead, all are classified according to their political "consciousness" and then sent into the Russian interior as slave workers. Many marked as "dangerous" by MVD agents are

shot on the spot without trial.

There is small wonder, then, that the vast majority of displaced persons would rather die in the American and British zones of Germany than go back under the Soviets. The people who fled their ancestral homes in a vain search for freedom would scarcely be bribed to return to slavery by mere food-ration supplies. Yet that is exactly what the Americans, still regarded as liberators, are doing. We want only to get rid of them.

Enlightened and determined action on the part of the American people to save these unfortunates has now become imperative. Too few of us have properly informed ourselves as to the issues.

The Refugee Defense Committee is an exception. Dedicated to the protection and resettlement of displaced persons, it is headed by the Honorable Charles Poletti and Miss Dorothy Thompson, well-known columnist. The body is affiliated with the British Refugee Defense Committee, headed by Lord Halifax and Lord Beveridge, and

with the Italian Refugee Defense Committee, headed by Signor Bonomi, former Premier, and Benedetto Croce, the philosopher. At its press conference of April 19, 1947, the Committee released three letters in connection with the developing crisis of Europe's DP's. In a letter addressed to Major General Lowell Rooks, Director General of UNRRA, the Committee accused UNRRA of converting itself into a propaganda agency operating in behalf of the pro-Soviet governments. In a parallel letter to President Truman, the Committee stated that "neither UNRRA nor the IRO nor the American administrative authorities have any moral right to attempt to persuade the displaced persons to return unless they are prepared to guarantee that they will not be subject to racial or political persecution in the countries to which they are asked to return."

Yet the refugees need not go back at all. There are many underpopulated countries which could easily absorb them, such as France, Britain and the Latin-American countries. The United States, with its shortage of farm labor, could profitably admit such refugees as the Ukrainians and Yugoslavs, who are of hardy peasant stock. It is precisely that which the Citizens Committee on Immigration, backed by the National Catholic Rural Life Conference and other groups, proposes to do.

What solution is devised must be implemented quickly. The Russians have already made several bids for these people in connection with the drafting of the Austrian Treaty. They want the immediate return of all refugees. Tito's Yugoslavia, too, is determined to retrieve all Yugoslav refugees in Italy. It suggests that some of the 35,000 Italian prisoners of war still in Yugoslavia be exchanged.

There is no question today as to the treatment in store for the majority of the displaced persons forced to go home. For the United States to fail in its task of protecting them would make a mockery of our loudly proclaimed belief in human rights and would mark us as incompetent in our newly-assumed role of world leader.

Catholic education in China

Nicholas Schneiders, C.P.

Since my return to the United States some months ago, I have been asked many questions about China. One of the most common of these was: "Father, what is your opinion as regards the future of China? And what of the future of the Church in China?"

Having lived in China for sixteen years and having seen the progress made in that country, I feel that its future is indeed promising, and that there was perhaps never before so great an opportunity for the spread of the faith. The present Government of China, which numbers not a few Christians amongst its officials, is anxious for the spread of Christianity amongst its people.

At present, it is true, communism seems a threat to China—and, of course, to the Church. Yet communism

is not the grave danger that it appears. It is but an insurrection that will finally be put down by China's Government, provided no outside pressure or undue influence be brought to bear upon the legitimate authorities.

It must be remembered that the Communists in China, unlike those in the United States and some other countries, are *not* a political, but purely a military party. They do not seek the overthrow of the legitimate government with ballots but with bullets. They well realize that a peace-loving nation such as China, where the home and the family have first consideration, would never freely accept communism. And so they have, by force of arms, set up a nation within a nation, a government, maintaining its own army, printing its own currency, making its own laws, having its own system of taxation. Mr. Churchill, in December of 1944, said well and wisely that "no government can have a sure foundation so long as there are private armies owing allegiance to a group, party or ideology instead of to the state and the nation."

Such is the situation in China today, but it is by no means a hopeless situation. China can and will rid itself of the virus of communism, and that in short order, if other nations do not interfere and if she be given the help she so richly deserves.

Given a chance, China will in a very short time become one of the great democratic nations. The war has brought China and America closer together and, notwithstanding the communist-inspired anti-American propaganda now going on, America has become China's ideal. The government of America, the wealth and progress of this country, its abundance of food and clothes, the luxuries of life it enjoys, all appeal greatly to a land that for so many years has suffered so bitterly from impoverishment, undernourishment, disease and the ravages of war. Yes, China looks to America for its ideas and its ideals.

Steady—and in many cases phenomenal—progress is already being made. The old order is changing. Men are being replaced by machines; outworn methods of education have been, or are rapidly being, superseded by the best that can be had in pedagogy. Temples, once places for the worship of idols, have been and are being converted into factories and schools and barracks. False gods are repudiated, neglected and destroyed. And in their places—what?

It is sadly true that while millions of the younger generations in China are deserting idol-worship, they are but drifting from paganism into indifferentism, from worshiping many false gods to worshiping no God at all. Unless more and more—and still more—missionaries be sent to China *now*, unless there be more and greater sacrifices made for the Cause of Christ in China *now*, millions of souls will be lost to the Church forever. Now is the golden opportunity to bring millions of Chinese into the one true Church and, unless this opportunity be well used, there will be millions who will never come to the knowledge and love of Him Who died the bitter death of the Cross that all might be saved.

Here let me point out that, whereas before the war

America supplied but five per cent of the Catholic missionaries in China, now the Church in that country depends almost one hundred per cent for its priests and brothers and sisters on the United States. Europe is no longer in a position to supply missionaries, or to support them if they could be sent.

How then shall the American missionaries—supposing a sufficient number were sent and proper support given them by a generous American laity—win the souls of the younger generations who are the coming leaders of China? The answer is: *through Catholic Education*.

China wants, perhaps more than anything else besides the means of life, schools and more schools. Chinese young people literally go begging for an education, and education seems to be the country's greatest need. Not a system of godless education that would not, could not help China to take its place among the leading nations. Japan had that sort of education and we know its results. China needs that moral education which alone can supply the proper principles on which true democracy is founded. China needs schools that will not merely give its people the learning that the three R's may bring (which after all is only learning, not education) but China needs most of all the proper combination of the four R's—the fourth being religion.

Catholic education is the crying need of present-day China. Wisely did a certain priest remark some years ago, at a farewell ceremony for departing missionaries: "Build schools! Build schools! Build schools before you build churches, for you will never fill your churches unless you first build and fill your schools."

American Catholics well realize the need of a properly balanced education, an education of the mind and of the heart. That is why they have put up so long with the unjust burden of paying taxes for the public schools that do not benefit them personally while at the same time and at great sacrifice building and maintaining their own Catholic schools. The need of a truly Catholic education is likewise very apparent to the Church in China. That is why every mission tries to have a primary school attached to it. The Government, too, is highly in favor of Catholic schools. During the war, when through lack of necessary funds many of our activities had to be abandoned or curtailed, our Catholic schools were kept open wherever possible; and so the Church kept and gained the esteem of the people and of the officials. What wonders could be accomplished for God and country if every Catholic Mission in China had a Catholic school!

The Chinese people have always held the scholar in high regard. Learning is much respected and the educated person is greatly esteemed. Indeed, often the highest praise that can be given a person in China is to be able to say of him that he is a scholar. That applies, of course, to those who have more than a mere primary-school education. And so we must build and maintain an ever-increasing number of high schools, colleges and universities. Such schools, incidentally, would do more than merely serve as institutes of Christian education. From such schools could be drawn the well-educated Catechists who are so sorely needed. The Chinese are

more inclined to listen to *who* speaks than to *what* is being said, and well-educated Catechists, products of Catholic schools of higher education, men of learning and consequently highly respected, would give the Church even higher standing in the community and would be, after the grace of God, one of the best ways of bringing souls into the Church.

For the good of the country, as well as for the good of the Church, Catholic institutes of higher learning in China are a pressing necessity. These schools will send forth young men, imbued with right moral principles, will become leaders in their country and reflect glory on the Church. They will work heart and soul for the uplift of their country and at the same time will not be unmindful of what the Catholic Church has done for them. They will further the cause of the Church at the same time that they are working for the good of their country.

Might we go even further and hope that some of the graduates of the Catholic high schools and colleges in China be sent to the United States for further education? This should not seem too ambitious. There are thousands of Chinese students now attending American schools, but very few of them are in Catholic institutions. Surely it would not be an unbearable burden if at least one scholarship for a deserving young Chinese Catholic were established in each Catholic institute of higher learning in the United States. The most important man in China, Generalissimo Chiang Kai-shek, is a Christian because he married into a family that received a Christian education in America. Great leaders of future China might be good Catholics if they were given an opportunity to receive a Catholic education in the United States.

Greater interest than ever before is shown by our country in the problems that face China, and much help is being given. Many a businessman is carefully scrutinizing the East, his eyes on the immense market that is foreseen. Before long, ever so many young men may be going to China—machinists, technicians, engineers, scientists, professors, doctors. They will help to build up the material good of that nation. But let us not forget that far more important is the moral development of the people—an education in true Catholic morality, an education that can be given to the people only through Catholic schools, especially Catholic schools of higher education.

May this article inspire not a few of our good Catholic Americans to give serious thought to the question of Catholic education in China—and may they translate their thoughts into action. You who have made sacrifices that your sons and daughters may receive the best of Catholic education, be mindful of those fathers and mothers who would give the same to their children if they but could. You who realize the need of sound moral training for the youth of China—a training that would prove to be the country's salvation—do whatever you can by prayer and deed to further this grand work. You who have the love of God in your hearts and, like the Divine Saviour Himself, would have all men come to the knowledge and love of Christ, pray much for and give generously to the cause of Catholic education in China.

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Literature & Art

Some thoughts on spiritual reading

Harold C. Gardiner

It is a strange quirk of our perverse human nature how the very things that ought to be most attractive to us often throw us into a dither of distaste and revulsion. In the objective order of values there is nothing more sublime, noble, beautiful, heart-winning than the relationship between God and man, above all and especially since the disposal of divine providence mediates that relationship through the Person of Jesus Christ. All the aspects of that relationship, therefore—all the activities of God to preserve and foster it, and all man's correspondence (or even his failure to correspond)—do objectively make the most fascinating study in the world.

The God-man relationship, then, through the God-Man, ought to be the thing that I most love to think about, talk about and read about. Instead, it not often happens that it is precisely the last thing in the world to which my thoughts, conversation and reading will revert. It is generally after I have exhausted talking about the weather, sports, what Russia is up to, the latest movie and taxes and housing that I will finally, at a pinch, get around to talking about the supremely important things. You may remember a delightful passage in Bruce Marshall's *The World, the Flesh and Father Smith* which makes much the same point. Father Smith and the bishop are traveling in the tram, and the bishop is discussing religious matters in a voice that can be heard above the "booming and the zooming of the tram":

Father Smith could see that people were beginning to stare at the bishop and himself, popping at them hard glittering hating eyes, like the soda-water bottle stoppers you pressed down with your thumb. He knew, however, that they were staring only because they were so accustomed to hearing people say things which didn't matter that they were shocked when they heard people say things which did. If the bishop and himself had been talking about steel shares or the price of jute, nobody would have looked at them at all, but because they were talking about the things which alone gave meaning to life, their words aroused hatred, anger and contempt. The priest thought sadly about all the talking that there was in the world each day—about the wind and the rain and golf and Aunt Maggie's new dress—and he thought too about all the important things that never seemed to get said.

And centuries ago a greater man than either Bruce Marshall or the fictitious Father Smith made much the same observation in profounder form. Pope Saint Gregory it was, and in drawing the distinction between the

delights of the body and the delights of the heart (by which he means physical and spiritual pleasure) he says:

the delights of the body kindle a keen craving for them, when they are not actually enjoyed; when they are greedily consumed, they straightway plunge their user into satiety and disgust. But the delights of the soul work the other way around: as long as they are not actually enjoyed, they are held in disgust; once their enjoyment begins, the more they are craved.

You will find the Pope's much terser Latin in his homily for the Sunday within the Octave of Corpus Christi—the entire homily is a lovely meditation on the delights of the *Sacrum Convivium* of the Blessed Eucharist.

This matter of distaste we rather foolishly anticipate in spiritual things because of simple inexperience is nowhere better shown than in the average man's fighting shy of spiritual reading. There is many a good Christian and Catholic who states frequently and with quite an obvious, if misguided, pride in his lack of mawkishness and "sentimentality," that he "never reads pious books."

Well, of course, there are pious books and then again pious books. Some are (or have been more annoyingly at earlier times) too drippy with sugar-coated piosity, and those are not to be recommended to anyone—not even to the children in grammar school, for they are false because of the simple fact that the things that bind us to God are strong and manly as His Son was and is.

But those books set aside from this small consideration of spiritual reading, it may come as something of a revelation to the manly person who never reads pious books to hear that he is not quite so representative of the human race as he thinks. It is probably quite safe to say that of all the reading done in the world since the first hieroglyphic, the first parchment, the first book was read, by far the greatest amount of reading has been of "pious" books, of books that deal explicitly with the things of the spirit.

This was undoubtedly true of earlier civilizations. Their literatures were largely religious; even the literatures of classical times, though brought more earthward through humanism, were still quite leavened by religious themes and motifs. The Middle Ages saw the religious element again rise to eminence and with the advent of printing religious reading became the staple reading of all literate Europe.

Nor did this vast spiritual-reading audience dissipate all of a sudden under the secularism that inevitably followed on the Renaissance. Many studies have been made of the reading habits of our more immediate forebears, and it comes as a revelation to find how long-enduring and deep-seated was the devotion to pious reading. The eminent English scholar R. W. Chambers, for instance, has traced the vast influence of the devotional prose of

the fourteenth century well into the sixteenth is his *On the Continuity of English Prose*, and L. B. Wright's *Middle Class Culture in Elizabethan England* discusses the widespread interest in seventeenth-century England in the Puritan "guides to godliness" which were the staple reading-matter for huge sections of the middle class until well into the eighteenth century.

This is perhaps not a matter of surprise. We imagine that earlier ages than ours were more interested in the soul than we are now, when so many, under the impact of Darwinism, Freudianism and other materialistic movements, have gullibly been convinced that there is no soul to be interested in. What may be a surprise to many is the persistence into our own day of a wide interest in spiritual literature. Much of that interest, of course, is expended on books that can hardly be classed as truly spiritual or religious books, in so far as they are totally false or tinged with various heterodoxies, but even such prove the existence of that perennial human hunger to read of the things that are judged of supreme importance.

An interesting study of this is afforded in easy compass by Alice Payne Hackett's *Fifty Years of Best Sellers* (Bowker, \$3). In her foreword she states that "the 1890's saw the end of one period of great popularity for the religious novel, but during the late 1930's and early 1940's this type of fiction regained its hold on popular fancy." And "throughout the entire list [of American best-sellers, 1880-1945] religion and humor stand out noticeably as themes."

If we turn from these general remarks to specific examination, some impressive figures jump to the eye. The Bible, of course, is the all-time best-seller. It is simply impossible to estimate the number of various editions by various publishers, even in this country alone. Though Miss Hackett strangely does not mention it, *The Following of Christ* would run the Bible a close second. Of books on which some fair estimate is possible, a religious book leads all others. It is Charles Monroe Sheldon's *In His Steps*; published in 1897, it is still appearing and has rolled up an approximate total of eight million. *Ben Hur*, which, though fiction, has a clear religious intention, has sold some 2,500,000 copies since 1880; *The Story of the Bible*, by Jesse Lyman Hurlbut, appeared in 1904 and its sales have reached 1,800,000.

There is no need to recall such recent widely read

ADULT BOOKS—RECENT

CALL FOR FORTY THOUSAND, John J. Considine, M.M. Longmans, 1946. \$3. Popular travel book on Latin America which looks at the spiritual condition of the common people. Varied landscape and customs, but a sameness in scarcity of clergy to care for a society largely rural and scattered.

A CATHOLIC LOOKS AT THE WORLD, Francis E. McMahon. Viking, 1945. \$2.75. Liberals have abandoned, and totalitarians have denied, the picture of man as a spiritual being on which his rights and dignity rest. But a popular restoration of this concept must be shown.

A CENTURY OF THE CATHOLIC ESSAY. Raphael H. Gross, C.P.P.S., ed. Lippincott, 1946. \$3.50. Samples from a procession of essayists from Newman and Brownson to F. J. Sheed, Leonard Feeney and Sean O'Faolain of our own day. A literary form which yields a power disproportionate to its own slight bulk.

DIGEST OF "A WORLD TO RECONSTRUCT," Dominican Sisters of Rosary College. NCWC, 1945. \$1. Dr. Guido Gonella's scholarly commentary on the suggestions of Pope Pius XII for peace is digested and rewritten for popular use. Especially useful for study groups.

THE DIVINE PITY: A STUDY IN THE SOCIAL IMPLICATIONS OF THE BEATITUDES. Gerald Vann, O.P. Sheed & Ward, 1946. \$2.50. The beatitudes, Christ's formula for happiness. Each becomes spontaneous through a gift of the Holy Spirit and is reinforced by the power of a sacrament. A positive, dynamic spirituality. Highly recommended.

ELEVEN LADY-LYRICS, AND OTHER POEMS, Fray Angelico Chavez, O.S.M. St. Anthony's Guild, 1945. \$1.25. Verse with a light but steady touch. A foxhole toad, a cloister fly, the sea, and the Star of the Sea preoccupy a Franciscan chaplain.

books as *The Song of Bernadette*, *The Robe*, etc., but here are some older religious books, either specifically spiritual or at least religious-intentioned, all of which have sold over a half-million: *Strength for Service to God and Country*, *The Story of the Other Wise Man*, *In Tune with the Infinite*, *The Christian's Secret of a Happy Life* (this one, by Hannah Whitall Smith, has a steady sale of some 5,000 a year, and there is many another religious book which attains such persistent, unassuming success.)

In the expressly Catholic field facts and figures are harder to come by, but it may be recalled that Father Martin Scott, S.J., has reached an audience of well over a million readers with his series of popular treatises on apologetics.



Even though the American citizen were fully as secularist and materialist as he is frequently painted by other countries and cultures, it is still a fact that religious reading is a widespread national habit. That habit is all the more laudable as public

education has largely deprived the student making his first contact with books from an introduction to the vast and fruitful fields of spiritual and religious reading.

Catholics in particular, therefore, who have thus far fought shy of this type of reading may find an incentive to test out the waters of spiritual reading with a tentative toe if they realize that to be caught with a "pious" book in their hands is not exactly an un-American activity. The day may come when to read *The Following of Christ* on the subway is to violate the separation of Church and State, but the very coming of the day may well be blocked if all Catholics were helped by some of their reading to become better Catholics and hence better citizens.

It is with these thoughts behind me that I would like to give as wide publicity as possible to the following list of religious books. May 4-11 is, as you will notice, the fifth annual observance of Religious Book Week. The following books were chosen by Catholic committees of prominent bookmen and librarians, and will serve admirably to introduce you to the pleasure and fruits of spiritual reading.

FRIENDSHIP HOUSE, Catherine De Hueck Sheed & Ward. 1946. \$2. Hard and happy times in a Catholic settlement house in poverty-ridden Harlem. Black and white learn they can work together.

THE GREAT FRIEND: FREDERICK OZANAM, Albert Paul Schimberg. Bruce. 1946. \$2.50. A society for aid to the poor, that of St. Vincent de Paul, helps revive religious faith among Paris students of a century ago after mere argument had failed.

JOHN HENRY NEWMAN: AN EXPOSITORY AND CRITICAL STUDY OF HIS MIND, Charles Frederick Harrold. 1945. \$3.50. Thorough and sympathetic introduction to Newman's works by a non-Catholic. Analysis of his ideas, with the circumstances of his life that prompted them.

JOY, Georges Bernanos. Pantheon. 1946. \$3. The eminent French novelist again presents a powerful and deeply spiritual story which shows the triumph of sanctity in contest with the forces of evil.

LITERARY CURRENTS IN HISPANIC AMERICA, Pedro Henriquez-Urena. Harvard. 1945. \$3.50. Masterly survey of the basically Catholic Latin-American culture from the days of Columbus to the 1940's. By a recognized critic and historian of letters in the Hispanic American world.

MORALS IN POLITICS AND PROFESSIONS: A GUIDE FOR CATHOLICS IN PUBLIC LIFE, Francis J. Connell, C.S.S.R. Newman. 1946. \$2.50. Obligations in conscience that go with posts of civic trust: doctor, nurse, teacher; social service worker; legislator, judge, attorney; soldier, policeman, tax official. Negligence or dishonesty vs. social justice and charity.

MOTHER OF CARMEL: A PORTRAIT OF ST. TERESA OF JESUS, E. Allison Peers. Moorehouse-Gorham. 1946. \$2.50. Strenuous life of a sixteenth-century contemplative. St. Teresa was a great builder with small means, an organizer, and wielder of a spontaneous literary style whose freshness has not worn off today.

MYSTIC IN MOTLEY: THE LIFE OF ST. PHILIP NERI, Theodore Maynard. Bruce. 1946. \$2.50. A noisy and humorous saint (1515-1595) who reawakened popular religious life in Rome itself. Founder of the Oratorians, of whom John Henry Newman later was a member.

OUR FATHER'S HOUSE, Sister Mariella Gable, O.S.B., ed. Sheed & Ward. 1945. \$3. Literary excellence plus a "catholic" or fully balanced response to life's problems have determined the compiler's choice in this short-story anthology.

RIME, GENTLEMEN, PLEASE, Robert Farren. Sheed & Ward. 1945. \$2. Poetry sure in line and idea. Slight topics reflect humor and significance in *The Common Cold*, *The Friar's Boot*, *Sleep*, *Seven Views on Biography*.

SPIRITUAL PROBLEMS OF OUR TIMES, Luigi Sturzo. Longmans. 1945. \$2. Essays on the *Inner Morality of Art*, the *Intuition of God*, the *Spiritual Life of the Average Man*, *Reading the New Testament*, and the *Lay Apostolate and Lay Saints*. For

those who have had difficulty in understanding Catholic views.

THE STATE IN CATHOLIC THOUGHT: A TREATISE IN POLITICAL PHILOSOPHY, Heinrich A. Rommen. Herder. 1945. \$6. Natural law as the basis of the state's right to rule. Objectives, forms and limits of public authority in safeguarding national and international order.

THEOLOGY AND SANITY, F. J. Sheed. Sheed & Ward. 1946. \$3. A sane life calls for knowledge of the real world. What everyone should know about the side of reality made visible by God's revelation is here set forth in striking terms.

A TESTIMONIAL TO GRACE, Avery Dulles. Sheed & Ward. 1946. \$1.50. Harvard student's odyssey through skeptical liberalism and materialism to successive acceptance of reason, Christ, and His Church. An "apologia for the intellectual."

TRUTHS MEN LIVE BY: A PHILOSOPHY OF RELIGION AND LIFE, John Anthony O'Brien. Macmillan. 1946. \$2.75. The fundamentals of religious belief are examined in the light of questionings of today.

UNITED FOR FREEDOM: CO-OPERATIVES AND CHRISTIAN DEMOCRACY, Leo R. Ward, C.S.C. Bruce. 1946. \$2.50. A century of cooperative thought and effort. Cooperation and the family, the government, city groups, campus life, and organized labor.

WHEREON TO STAND, John Gilland Brunini. Harper. 1946. \$3. Handbook on the Catholic Church and its beliefs. Intelligible statement by a layman for non-Catholics who want facts without controversy.

WOMAN OF THE PHARISEES, François Mauriac; tr. by Gerald Hopkins. Holt. 1946. \$2.75. A woman convinced of her own sanctity interferes presumptuously in the lives of others. Her realization of the havoc wrought makes a moving story.

ADULT BOOKS—CLASSICS

THE ABIDING PRESENCE OF THE HOLY GHOST IN THE SOUL, Bede Jarrett, O.P. Newman. 1943. \$1.25. On the spiritual gifts and fruits that result from the working of God's power and love within us. Twenty-six short meditations in a clear, direct style.

THE APOSTOLATE OF PUBLIC OPINION, Felix A. Morlion, O.P. Fides. 1944. \$1.25. How to present Catholic viewpoints in news stories and articles so they can be understood by the non-Catholic and utilized by the secular newspaper or magazine. A neglected topic of great importance.

A BEDSIDE BOOK OF SAINTS, Aloysius Roche, S.J. Bruce. 1946. \$1.75. Each chapter takes a single character trait—common sense, friendliness, peace—and shows it in action in a number of saints. First American edition of a very popular book.

A CHRONOLOGICAL HARMONY OF THE GOSPELS, Stephen J. Hartdegen, O.S.M., ed. St. Anthony's Guild. 1942. \$2.50.

The text of the four Gospels arranged as a single narrative of the life and teachings of Christ.

THE CONFESSIONS OF ST AUGUSTINE, tr. by F. J. Sheed. Sheed & Ward. 1943. \$3. A fresh translation, into contemporary English, of the most famous of spiritual autobiographies. Complete text.

THE FALLOW LAND, Constancio C. Vigil, tr. by Lawrence Smith. Harper. 1945. \$2.50. Aphorisms and short reflective essays by a writer from the Argentine.

THE GOLDEN BOOK OF CATHOLIC POETRY, Alfred Noyes, ed. Lippincott. 1946. \$3.50. Verses of English and American Catholic poets starting with Chaucer. Numerous selections from modern work and less familiar older poems.

THE IMITATION OF CHRIST, Whitford-Klein Version. Pocket ed. Harper. 1943. \$1.50. Recently discovered version in classical English of a favorite book on the spiritual life.

IT ALL GOES TOGETHER: SELECTED ESSAYS, Eric Gill. Devin-Adair. 1944. \$3.50. Twenty-three essays on art, work, and the wounds inflicted on man's personal dignity by the industrial system.

LITURGY AND PERSONALITY, Dietrich von Hildebrand. Longmans. 1943. \$2.50. The liturgy—the Mass, Divine Office, sacraments and sacramentals—is directed to the praise of God. But an incidental effect is a wonderful unfolding and maturing of our own character.

THE MYSTERIES OF CHRISTIANITY, Matthias Joseph Scheeben, tr. by Cyril Vollert, S.J. Herder. 1946. \$7.50. A systematic presentation of Christian theology, comprehensible to the interested layman. While it does not aim to be devotional, its sublime content makes it an inspiration to supernatural living.

THE NEW TESTAMENT, tr. by Ronald Knox. Illustrated ed. Sheed & Ward. 1946. \$5. Handsome type arrangement, with 15th century woodcuts for chapter headings and color reproductions from great paintings. For the home and the personal library.

THE POPE'S NEW ORDER: A SYSTEMATIC SUMMARY OF THE SOCIAL ENCYCLICALS AND ADDRESSES, FROM LEO XIII TO PIUS XII, (1878-1941), Philip Hughes. Macmillan. 1944. \$2.50. The gist of papal statements on world order and problems gathered into chapters on the state, the family, education, capital and labor, and the international problem.

SAINT ANDREW DAILY MISSAL, Gaspar Lefebvre, O.S.B., ed. Lohmann. 1936. Range of prices: \$3.50 to \$18. The Missal is daily reading for a growing number. The full explanations in this edition make for a deep understanding of the Church's liturgy and the message of the Missal—peace and unity.

SONNETS AND SONGS, Francesco Petrarca; tr. by Anna Maria Armi. Pantheon. 1946. \$3.50. Perceptive poetry of the early Renaissance. The Italian original faces each page of the modern English version.

Books

No, but suffering south

CHRIST STOPPED AT EBOLI

By Carlo Levi. Farrar, Strauss. 268p. \$3

The peasants of Italy's Lucania, says Carlo Levi, use the phrase which is his book's title as a cynical and hopeless summary of the fact that history has just passed them by—nothing ever came into their desolate lands, not prosperity, not health, not careful government, not even real Christianity: Christ stopped at Eboli in Campania to the north.

As Levi paints the picture, we feel that the peasants do not exaggerate. It is an appalling story of neglect, disease, extortion by petty officials, superstition and brutal animal existence. Yet, strangely, there is also a strong strain of heroism running through the book and the peasants it portrays; they are enduring, patient, hospitable and, I am inclined to think, more Christian than their aphorism implies or than the author realized.

Levi was plunged into their strange world when he was sent into exile in the south for his anti-Fascist activities at the outbreak of the Ethiopian war (1935). In the little town of Gagliano he lived out one year of his banishment, and this is the story of that year.

The author is apparently a compassionate man. There is no contempt or disgust in his attitude. In fact, when his time came to leave, it was with a genuine regret that he left these wretched people, to whom he had endeared himself (he is a doctor, among his many other attainments) and who had taken him into their affections.

But it is, nevertheless, a somber scene. Particularly distasteful is the spiritual neglect to which the poor people are subjected. I have no justification to contest the author's facts in his portrayal of the almost demented priest who scorns his flock, nor of the other priest who finally succeeds him and gives the impression that he is more self-seeking than zealous. The distaste rises, not from the portrayal of these facts, but from the possibility of their existence in a country traditionally Catholic.

However, it has to be remembered that such spiritual neglect was largely the result of the age-old and persistent

policy of the Liberals of hampering the work of the Church. The Vatican treaty that restored somewhat the autonomy of the Church had had only six years to work by the time Levi assesses conditions, and even in those six years, the section of Italy he depicts was notoriously undermanned with priests and deliberately kept underprivileged by Mussolini. This is not said by way of extenuating real abuses but simply to place them against their historical background.

But the author would demur that Italy is Catholic. He claims that Italy's problem rises precisely from the fact that two civilizations face one another, unreconcilable, a pre-Christian one (typified by these peasants) and one which is no longer Christian (all the upper classes, the urban bourgeoisie and the government). This is to simplify the problem too much. For one thing, it cannot be denied that the vast mass of Italians, of whatever class, are still Catholic. Examining that culture as an outsider, Levi is not in a position to recognize the persistence and depth of Italy's Catholic culture and actual Catholic life.



Second, despite the peasants' own catch phrase, it is to be wondered if most of the admirable traits he loved in them under their external brutalization do not exist exactly because Christ did come to Lucania. He remarks on the deep sense of justice he found among them:

Their enmity toward a foreign and hostile government [fascist Rome] went hand in hand with natural respect for justice, a spontaneous understanding of what Government and the State *should* be, namely the will of the people expressed in terms of law. "Lawful" is one of the words they most commonly use, not in the meaning of something sanctioned and codified but rather in the sense of genuine or authentic.

Does such a sense come only from their pre-Christian roots, or has the Gospel to be taken into account? Levi seems to discount the second influence too readily.

There are, throughout the book, many pertinent and penetrating remarks on the character of fascism, the need of Italian social reform, the imperativeness of a government based on the individual and respect and care for his rights.

In all, here is a somber, compassionate, thoughtful book. It is shocking in its statements about the prevalence of illegitimacy, about the persistence of witchcraft, the spirit of brigandage, vendettas. It is appalling in its revelation of widespread misery in "sunny Italy." It is not anti-Catholic, anti-clerical, though it is by no means an authoritative work on the religious culture of Italy as a whole, or even of southern Italy in particular, which is certainly not representative of all Italy.

Artistically, it is a fine example of writing that catches mood and atmosphere, and the translation by Frances Frenaye is superb. Not everyone will like it, for it is vastly disturbing, but perhaps we need to be disturbed that such pockets of misery are possible in our age of "progress."

HAROLD C. GARDNER

Close to the earth

THE WALLACES OF IOWA

By Russell Lord. Houghton Mifflin. 615p. \$5

If Henry A. Wallace would keep quiet for a few days, this review could be written in a completely dispassionate manner. But Mr. Wallace's assault on our bi-partisan foreign policy is an open temptation to vent our displeasure upon the author of this book, Russell Lord, or to take Lord severely to task for failing to provide us with the psychological data that would somehow explain Mr. Wallace's current journey into Blunderland. It so happens, however, that the plan of this book, first drafted early in 1940, was to treat Wallace, not as a stray, unpredictable character thrust by odd circumstances upon the world's attention, but as a man born and reared to fulfill definite purposes in his time. Mr. Lord stoutly maintains that Wallace is no chance growth. The product of an extraordinary heritage and upbringing, deeply, almost broodingly, aware of a genetic continuity in his every act, Wallace lives, moves and grows as a continuing force.

The author's problem was how to end a book about a continuing force, or when? Mr. Lord has attempted to solve the problem by writing a final

chapter called "Afterword," dated December 1, 1946, in which he outlines the genesis of Wallace's present conclusion. We suspect that Mr. Lord is himself somewhat mystified by the current political antics of the former Vice President of the United States. In all fairness, it must be said that Mr. Lord did not write a biography of Henry A. Wallace but rather the biography of three generations of Wallaces and a history of American agriculture, during the past century. The volume, a monument of journalistic industry, is a Life-in-America Prize Book. Following the advice of the late Raymond Clapper, Mr. Lord has told the whole story and has kept it close to the ground. That is the strength of the Wallaces, and it is the strength of this book.

The Wallace family appears to have been moved characteristically not as first-wave frontiersmen but as second-wave builders and pioneers. Their decisions to move from place to place, or from idea to idea, have been on the whole not impulsive, not notably exuberant, but soberly and reasonably conservative, calculated, planned. The leading American descendants of John Wallace followed along, as he did, on cleared ground, trying to make something better of hasty pioneer wreckage, commercial involvements and patriarchal concepts which are comforting but which fail in the course of time to square with facts.

John Wallace married Martha Ross in 1835, and settled on a tract of some one hundred and fifty acres in the country around Pittsburgh. He was an exceptionally good farmer and his wife was a great help to him. They did well, but their later lives were shadowed by the early death of eight of their nine children. Their surviving child—their eldest son, Henry—did not die until nearly the end of his eightieth year. An ordained minister, he served as a chaplain in the Civil War. A combination of soul trouble and lung trouble sent him West to shake it off. He stayed West, and became, so Mr. Lord tells us, a truly great man in Iowa. He founded *Wallace's Farmer*, which still lives. Many say that he could have been Secretary of Agriculture, but he declined the cabinet post. During Theodore Roosevelt's administration this Henry Wallace served on the Country Life Commission with men of such standing as Liberty Hyde Bailey, Gifford Pinchot and Walter Hines Page. He died in 1916.

A son, Henry Cantwell Wallace, was Secretary of Agriculture under Presi-

★ ★ Monuments of Catholic Scholarship—

THE MYSTERIES OF CHRISTIANITY

By Rev. M. J. Scheeben. Translated by Cyril Vollert, S.J.

\$7.50

Writes Gerald Ellard, S.J., in *Journal for Religious*, "It isn't often that a comprehensive study of dogmatic theology appears in the English language, and much rarer still that such a work addresses itself to the widest circles of the reading public, religious, lay, and secular." He was referring, of course, to Father Vollert's crisp, modern English translation of Dr. Scheeben's classic—a work which has been repeatedly judged by such competent scholars as Grabmann, Janssens, and Weiss, as (the words are those of Father Weiss), "The most original, profound and brilliant work that recent theology has produced."

THE STATE IN CATHOLIC THOUGHT

A Treatise in Political Philosophy, by Heinrich A. Rommen, LL.D.

\$6.00

This monument to Catholic scholarship—a treatise on the principles and characteristics of the philosophy of the state as it has developed and found shape and substance in Catholic thought—was hailed by the *Catholic Historical Review* as "the most comprehensive and scholarly work that has been produced in the field of Catholic political thought in the English language during recent years." Although not a treatise on the history of political philosophy, a truer insight into that history is to be gained from a reading of Dr. Rommen's work than will be gained from reading a score of extant "histories" of political thought.

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dents Harding and Coolidge, until he died in 1924. His first-born, Henry Agard Wallace, having served as Secretary of Agriculture in the first two administrations of President Franklin D. Roosevelt, became Vice-President during Mr. Roosevelt's third term, and Secretary of Commerce in President Truman's administration.

The three Henry Wallaces stand, then, in the closely-linked succession of grandsire, first-born son, and first-born grandson. The work and character of any one of them is such as invites the more formal biographer to consider him separately as a product of his own years, apart. But the lives of these three men exhibit, in Mr. Lord's opinion, an extraordinary sense of genetic continuance of which they were, or are, conscious and proud. They did not grow up separately or work separately. They grew together and grew fast, once their clan, transplanted from Pennsylvania, took root in Iowa. Mr. Lord has written of them together as a continuing growth through a century of amazing change. The book is a distinctive contribution to American history and biography.

JOHN J. O'CONNOR

Two war sagas

THE BATTLE FOR LEYTE GULF

By C. Vann Woodward. Macmillan.
244p. \$4

THE ISLAND WAR

By Frank O. Hough. Lippincott. 386p.
\$5

We forget so quickly! Practically every reader of these lines will lazily wonder what the battle for Leyte Gulf was and when it took place. Woodward supplies the answer by stating that "The Battle for Leyte Gulf was the greatest naval battle of the Second World War and the largest engagement ever fought on the high seas." Such an encounter would seem to justify the writing of a book. That is what prompted Mr. Woodward, Associate Professor of History at the Johns Hopkins University and intelligence officer during the war in the office of Chief of Naval Operations, to undertake the task. Based on official American and Japanese records, it is easily the most authoritative and detailed account of the sea battle, and will perhaps be definitive.

When did the battle take place? On October 23-24, 1944. Why did it take place? Because the Japanese wanted to prevent us from establishing a permanent beach-head in the Philippines. The Japanese realized that if we established ourselves securely in the Philippines, we would cut them off from their fuel supply in the East Indies. As Admiral Kurita expressed it: "The Philippines were vital to the continuation of the war."

Hence the Japanese made their supreme naval effort. Unless they could defeat the American fleet in the Philippines, the Japanese could not hope for eventual victory. Their best ships were thrown into the battle, which was actually a series of four battles, extending over a two-day period. Every type of craft was used. At times the ships were fifteen miles apart; at other times the craft were so close together that machine-guns were used.

The Battle for Leyte Gulf was much greater than that of Jutland in World War I. At Jutland the outcome was indecisive; at Leyte Gulf the Americans won a decisive victory. The Japanese lost 26 ships, representing over 300,000 tons; we lost 6 vessels, representing

Recommended Books

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By John J. Considine. "The sad condition of the Church below the Rio Grande makes an eloquent appeal all by itself and undoubtedly, under this superb approach, will provoke those currents of feeling that promote American and especially Catholic youth to action."—*Queen's Work*. . . . "Disturbingly real and alive."—*Chicago Sun*. . . . "The work must be known."—*Catholic Messenger*. *Maps and photos.*

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By Don Luigi Sturzo. Deals with the difficulties of spiritual life in reference to the sociological circumstances of our present world. "A truly moving and enlightening treatise, suffused with the same qualities which the author celebrates—grace, beauty, humility and truth."—*Chicago Sunday Tribune*.

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JOHN HENRY NEWMAN

By Charles F. Harrold. An expository and critical study of Newman's mind, thought and art. "Anyone interested in seeking to discover the secret of a great soul would enjoy this book."—*Virginia Kirkus*. . . . "His book has sufficient wit never to be dull, and solidness enough not to be merely brilliant."—George Shuster in *N. Y. Times Book Review*. *Frontis.*

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LITURGY AND PERSONALITY

By Dietrich von Hildebrand. Concerns the spiritual formation of the individual who lives in accordance with the spirit of the liturgy, and the personality thereby developed. "We have had many books in English on the subject of the Liturgy . . . but none approaches the matter with such profundity, suggestiveness and power as this one does."—*Thought*.

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36,000 tons. Perhaps 10,000 Japanese lives were lost; we lost nearly 3,000. Admiral Yonai, Navy Minister of the Koiso Cabinet, expressed the significance of the battle when he said of it, "I felt that that was the end." Thereafter the Japanese used their fleet merely for auxiliary purposes; they placed their hope in air power and Kamikaze attacks. Mr. Woodward has told the story well; his avoidance of technical language has made the affair understandable and gripping.

Frank O. Hough served in the Marines in both the First and Second World Wars. His experience in writing in the interval between the wars fitted him admirably for the task he undertook, that of telling the work of the Marines in the south Pacific in the Second World War. He has included few names; he has purposely refrained from emphasizing the exploits of any given group. He has given detailed accounts of many amphibious assaults. He believes that the ability of the Marines, and of the Marines alone, to carry on such attacks was an extremely important factor in turning the tide of battle against the strongly entrenched Japanese.

No one can argue that point with him. The Marines cannot be given too much credit for the accomplishment of one impossible assignment after another, as they went from one island to another. You live with the Marines on Guadalcanal, on Guam, or Iwo Jima, on Okinawa and elsewhere. Wherever you were, it was much the same: "Always the rain and the mud, torrid heat and teeming insect life, the stink of rotting jungle and rotting dead; malaria burning the body and fungus infection eating away the feet, and no hot chow for weeks. And fury by day and terror by night and utter weariness all the time. And death." The last word was not put in for rhetorical effect. On Guam the Marines left 279 of the bravest men who ever wore a uniform; on Iwo Jima they left 5,324 more; on Okinawa 7,283 rested in the soil they had died to conquer. Written calmly and objectively by a Marine about the Marines, this book deeply impresses.

PAUL KINIERY

THE WALLS OF JERICHO

By Paul I. Wellman. Lippincott. 423p. \$3

A small town of western Kansas during the opening years of this century is the stage on which the scenes of this

novel are played. Our Middle West is pictured in its political, economic, social and domestic aspects with special attention to the common man's struggle for justice and happiness against the tyranny often exercised under the guise of democratic institutions. The political action centers around David Constable, a young lawyer with progressive ideas for helping the farmer, and Tucker Wedge, the youthful owner and editor of the only local newspaper. Warm friends at first, they become rivals for the Republican nomination to Congress, and when the conservatives give that honor to Tucker, Dave is urged by the farmers to run as an independent candidate with fine chances of being elected.

On the point of acceding to their wishes Dave suddenly pulls back because of the domestic tangle that involved him. In this tangle three women play varied parts. Belle, his wife, is a weak character given to devastating outbursts of temper and is under the dominance of her mother, who rules Dave's home as she had formerly ruled his boarding house. Algeria had married Tucker; she was talented and socially ambitious and with catty cunning she had contrived to turn his friendship with Dave into enmity and to make them political rivals.

The crisis comes with Julia. Dave had known her years before only as the pathetic little daughter of a brilliant lawyer who had sunk to the level of the village drunkard. She had returned to Jericho as a young lady with a degree in law and a deep seated love for Dave because of his earlier kindness to herself and her father. Nothing but marriage with her could satisfy Dave and, since a divorce would rule him out as a political leader, he chose love instead of politics. Unwilling to accept such a sacrifice, Julia withdraws to take a position with a law firm in distant Kansas City.

A murder trial brings them together again as defendants of the accused at a time when Dave and Tucker are again leading candidates, now for Senator. The fine hand of Algeria once more directs the play; now she uses Belle as her instrument to ruin Dave both as a lawyer and as a candidate. The story comes to a dramatic close in the court room with Julia appealing to the jury's sense of justice in a trial that had been manipulated for political purposes by powerful forces working behind the scenes. Admiration for Dave and Julia must be tempered because of their uncontrolled passion for each

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other, in which neither they nor the author seem to see any call for reparation. In the perverse modern manner divorce is looked upon as the natural solution for domestic trouble.

WILLIAM A. DOWD

AUTOBIOGRAPHY OF A CHINESE WOMAN

By Buwei Yang Chao. Day. 318p. \$3.75

Here is a meeting of East and West in terms of a refreshing and vigorous personality, and if such a viewpoint is narrower in scope than that of some long-winded tomes appearing recently, it compensates by allowing, in its forthright simplicity, for a greater depth of understanding. Mrs. Chao represents the new China; she comes of a rationalist and revolutionary background and is not a "Buddhist fundamentalist." Raised under Buddhist influences, however, she believes in ultimate reward and retribution and in "do to others what they have failed to do to you, and you will feel better toward those who have failed you than if you failed them in turn." It is not surprising to find Bertrand Russell and Margaret Sanger among the western influences, although, with her usual candor, Mrs. Chao concedes the failure of the birth-control clinic she tried to establish in China.

There is only one statement of the author in regard to herself that is open to question: "I am a typical Chinese woman." How can anyone so strikingly individual be a typical anything? Born of good family, she was adopted by a childless uncle and aunt and brought up as a boy for her first twelve years. All this happened by a family arrangement that is as complicated as it is fascinating. In honest self-appraisal she tells of her education, her experiences in the 1911 revolution, the school of which she was principal, her medical studies in Japan, her "new style marriage" to Yuenren Chao who had spent his student years in America, and their family life in China and America with their four daughters. This is a bare outline, indeed, since it fails to hint at their European travel, their numerous friends, Chinese and American, the kindly shrewdness of the comments on American life, especially around universities and, above all, the wholesome zest for living that pervades the book.

Mrs. Chao wrote her manuscript in Chinese and her husband put it into English. At one point she expresses her satisfaction at Yuenren's changing his

field from philosophy to linguistics; the reader can share her satisfaction because the man and his skills have blended to produce a translation of rare quality, indeed. It is good American-English, simple, fluent and expressive, spiced with footnotes like this: "Is that what I have said, Translator? —B.Y.C." Or again, in reference to a statement that Yuenren never washed dishes: "What, never? —Y.R.C." "Well, hardly ever. —B.Y.C." The personalities of author and translator emerge in a way that is unusual and thoroughly enjoyable.

Buwei Yang Chao's life gives testimony to the Chinese proverb which says: "Heaven never puts man on a dead-end road."

MARY STACK McNIFF

IMPERIAL COMMONWEALTH

By Lord Elton. With a foreword by Allan Nevins. Reynal and Hitchcock. 544p. \$5

The farther back one goes in history the less evidence there is of self-sufficiency or isolation. A case particularly in point is the British Empire, a commonwealth that developed out of the experience of a national state and the formative power of new countries in other parts of the globe. Overseas expansion was not specifically an English phenomenon. In fact, in the competition between nations for the dominions beyond the seas, England did not take the initiative, but won her empire comparatively late. Nor did Great Britain monopolize such experiences as the growth of foreign trade, the acquisition of dependencies and the inauguration of colonial governments. For these too were experiences in which other countries and societies participated.

It is therefore quite impossible to make the British Empire an intelligible field of historical study without thoroughly understanding the influences exercised on the Empire by the Islamic, Hindu and Far Eastern civilizations. In its struggle for existence the British Empire has extended military, political and economic control into a part of each of these living societies. But the long struggle for superiority failed to replace the culture of these societies by that of Western Christendom. Thus the British Empire was the product of forces which were operating simultaneously in other parts of the world.

Lord Elton's *Imperial Commonwealth* is a comprehensive record of the clash of interests and ideas that has marked the advance of British authority on a

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world-wide scale. It is a history founded upon secondary authorities, yet thoroughly readable and enjoyable. In fact, it is a most satisfactory one-volume edition, perhaps as good as can be found, on the building of the British Empire. In spite of the monumental problem of data, most of the facts are included. Even those about the ugliness, the cruelty and the blundering involved in the acquisition of an empire are clearly portrayed. The author contends that the record, on the whole, is creditable and the interpretation is defended "with an interesting narrative which sets each chapter of colonization and expansion against its historical background and which traces the development of motives from the very mixed assortment of early years to the present-day ideas of partnership and trusteeship." However, Britain emerges as a nation too moralistic in tone despite Elton's willingness "to make allowances for differences in viewpoint and the desire to appear impartial."

The author has comprehended the magnitude of the task involved in such a book by placing the proper emphasis upon events and personalities. Rather full descriptions are given of the important empire builders—Clive, Wolfe, Hastings, Cooke and Rhodes, to mention only a few. However, complete objectivity is lacking in the sketches of these vitally important cogs in any narrative of empire. A successful balance is apparent between the development of self-government in the dominions, and imperialism as exemplified in Egypt and Africa.

In this book the author's main purpose is to instruct the average reading American in some of the elementary facts about the Imperial Commonwealth. It is a worthy purpose, for many Americans need such instruction. Yet Lord Elton would have been more successful if he had shown a more neutral attitude. The average American is extremely distrustful of British imperialism, and Elton holds the premise that the British alone have worked for freedom and the dignity of man. Such a conception has a tendency to alienate many of his readers. Current imperial problems are given little attention despite a final chapter entitled "Today and Tomorrow." Nineteenth-century imperialism has receded into the past, and the British empire stands on the threshold of a new era. Issues of grave concern are threatening the British Commonwealth of Nations, "the world's most successful experiment in international organization." HOMER BAST

The Word

(ai)

CHANGELESS PERMANENCE IS A notion which has always fascinated man at the same time that it has defied him. Build as he will, deep foundation and mighty pillar, he knows that the seeping trickle will melt his mortar; that the small, insistent grass will at last conquer his piled granite; that the slumbering ground will arch its back in earthquake and topple his marble immortals; that all his works, sooner or later, will join Shelley's statue of Ozymandias beneath the drifting sands. Too seldom does man look for immutability in that One Being in whom, as St. James reminds us in the epistle for the fourth Sunday after Easter, "there is no change, nor shadow of alteration."

But as the Saint assures us, God is not just an aloof and inaccessible Being, Herbert Spencer's "Supreme Energy" or Shailler Matthews' "personality-producing force," but a loving parent, "the Father of Lights." He is the fountainhead of those supernatural gifts, those graces which elevate us to the breathless dignity of a real though limited participation in the divine nature and to divine sonship, with all that implies. This all-loving Father has "begotten us by the word of truth," and the idea of paternity is no mere figure of speech but an accurate description of wondrous fact. There was no merit, however slight, in us which brought about this marvelous endowment; it was utterly and completely God's gratuitous mercy, as St. Peter, employing the same idea of rebirth, is careful to point out: "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has begotten us through the resurrection of Jesus Christ from the dead." Then, to show us that the reward awaiting us will share in the unchanging loveliness of God, he adds: "unto an incorruptible inheritance—undefiled and unfading, reserved for you in heaven" (1 Peter 1:3, 4).

Truly, in a world of shifting certitudes and transient loyalties, God alone is "the changeless Friend," who not only wishes us well but has the omnipotence to bring His wishes to glorious fulfillment, if only we will not thwart them by our perversity. Yet we who talk so much about "security," who are full of little saws about "rainy days" in the future, so often forget that

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only in Him, through Him and by Him can we attain the unalterable happiness which is the deepest dream of the restless human heart.

That St. James was fully aware of our fickleness and faint-heartedness is clear from the trenchant contrast which his letter presents. In a few swift phrases He characterizes God, the infinitely bountiful Giver, benevolent, paternally loving. Against His ineffable Majesty James places man, moody, unpredictable, reluctant to listen, eager to speak, quick to quarrel, inclined to wrath, with "uncleanness and abundance of malice." The soul shaken by the constant tumult of the senses, soured by resentments or slimed with sensuality and uncharitableness is not a proper subject for God's saving action; and James therefore calls on us to remove these obstacles and to cultivate the climate of meekness which alone is the right atmosphere for "the ingrafted word, which is able to save your souls."

The "word," of course, is redemptive truth and grace and, by calling it engrafted (or implanted, another possible translation), James insists again that it is not a natural outgrowth, that it is not something due us but that it is superadded through God's munificence.

The picture of man in the epistle is an embarrassingly accurate likeness for each of us to contemplate. But it is not enough to be disturbed; one must also be determined that the likeness of God which that soul was divinely designed to mirror will again be restored.

WILLIAM A. DONAGHY, S.J.

Theatre

ALICE IN WONDERLAND. I have been told, not by an unimpeachable authority, that when middle-aged people approach the later nineties they begin to lose their capacity for enjoying Punch and Judy shows. If the report is true, the present attraction in *The International*, produced by Rita Hassan and The American Repertory Theatre, is assured of an enthusiastic welcome by theatregoers who have not yet acquired the emotional maturity that comes with being a nonagenarian. Youngsters from six to sixty (an original phrase never used before) will find Miss Alice's adventures a fascinating tale and rattling good fun.

The Hassan-ART production, as if you would never guess, is based on

Lewis Carroll's book of the same title and its sequel, *Through the Looking Glass*. It is a story that appeals to children of all ages because its several elements are a dream, a little circus, an idealization of the Bronx Park children's zoo and the rowdiness of a comic strip. The creatures Alice encounters in her Wonderland are as uninhibited as Moon Mullins and his associates. In thought, speech and action they are untouched by Christian morals, and are as frankly amoral as a deck of cards or the chess figures which several characters represent. Visiting their world provides Alice, and us, with an opportunity to observe what living in our own world would be like without Christian discipline. It would be a ludicrous world in which we would always follow our impulses, even if our immediate impulse was to sprinkle pepper in a baby's eyes.

Directed by Eva Le Gallienne, the stage story of Alice's adventures is quite as ludicrous as Lewis Carroll's narrative, and more colorful. The sets, by Robert Rowe Paddock, help to sustain the illusion of a dream, and the masks, by Remo Bufano, help a lot more. Richard Addinsell's music conforms to the spirit of the tale.

On the acting side, the only performance worth notice is that of Bambi Linn, in the title role. Miss Linn, as Alice, asserts that she is seven and a half years old and looks that age. Her performance is a standout.

Other outstanding actors—Margaret Webster, Richard Waring, Philip Bourneuf and Miss Le Gallienne—are cast in conspicuous roles, but they, excellent actors in serious roles, are relaxing in this production and playing the part of clowns. They are good clowns, proving their versatility as actors.

You will like Tweedledum and Tweedledee, and the March Hare and the Mad Hatter and the Walrus and the Carpenter—because they do all the things you have always wanted to do but have not done because you know better. Children will like *Alice in Wonderland* because they can imagine themselves associating with animals without fear of bites and scratches. Everybody will like it because it is an escape from restraints of the natural world into a realm of doing what one pleases—with the door left open for resuming life as we know it, a life of many frustrations and few satisfactions, but, all in all, a good life.

THEOPHILUS LEWIS

Films

THE EGG AND I. Betty MacDonald's recollections of minor catastrophes on a remote chicken farm have been shaped nearer Hollywood's desire in a film which is amusing when it is not trying to stir in pathos as a plot thickener. It is a comedy based on the attempt of a city couple to invade nature while still spiritually dependent on electrical conveniences and gadgets. When they buy the dilapidated property, a new world of simple disaster opens for the helpless wife who can understand neither the hostile stove nor the friendly neighbors. The only reason that the farm is not run into the ground is that it goes up in smoke. Marital troubles crop up when the wife suspects her husband of undue interest in the owner of a model farm and leaves, but she finally returns as mistress of a new farm and an augmented family. Chester Erskine's direction brings comic freshness to the small calamities, but when the script gets serious it descends to the formula level. Claudette Colbert, Fred MacMurray, Percy Kilbride and Marjorie Main head a triumphant cast of eccentrics. Adult audiences will find a large share of fun in this struggle against the unoffending chicken. (Universal)

CALCUTTA. Flying over the hump between Calcutta and Chungking has its peacetime perils in this melodrama, as two commercial pilots undertake to solve the mysterious death of a friend. They uncover a jewel-smuggling racket and one of them adds to the danger of detection by an infatuation with the fiancée of the deceased. Justice is served and romance flies out the window when the ostensibly harmless American girl is discovered to be one of the gang. The comparatively new locale is a stimulant amid the routine excitements of the story, and John Farrow has given it a good pace and passable suspense. Alan Ladd, Gail Russell and William Bendix are featured. It is an adventure yarn for adults, neither better nor worse than most of its predecessors in the genre. (Paramount)

HIT PARADE OF 1947. The date in musical charades of this sort is probably necessary to convince the constant moviegoer that he has not seen the film before. In substance, of course, he has and will again in the future, bar-

ring the atomic bomb or the sudden death of song-writers. In this revision, four young entertainers discover that in unity there is anonymity and proceed to go their separate ways to fame. One conquers Hollywood, another sings solos at a neat profit, the third composes hit songs, and the last prodigy convulses the nation. A delayed romance justifies continued interplay among the characters. Frank McDonald directed, with Eddie Albert, Constance Moore, Joan Edwards and Gil Lamb featured. The piece is fair diversion for the family. (*Republic*)

ODD MAN OUT. British films are discovering how to capitalize on the Irish problem by interpreting the Irish and ignoring the problem. Carol Reed's film, professedly unconcerned with moral aspects, is a technically expert bit of propaganda in which a North Ireland rebel proves his cause both foolish and fatal. Though hoping for peaceful solutions, he tries armed robbery to raise funds and is hunted to death. He is a fugitive from the police and mercenary countrymen, and his sweetheart finally invites death for both of them rather than be taken. The mock-heroic suicide and incidental coarseness, along with the film's bland disavowal of political implications, leave only arty justifications at best. James Mason, Robert Newton, F. J. McCormick, Kathleen Ryan and W. J. Fay give outstanding performances. For all its production strength, this is a speckled film. (*Universal*)

THOMAS J. FITZMORRIS

Parade

EVENTS KEPT ON OCCURRING during the week as though there were no newsprint shortage. . . The events formed a hodgepodge mosaic. . . Resentment toward class marks took a new form. . . An unidentified Texan broke into a high school by night, walked away with the student report cards. . . Atmospheric conditions affected court charges. . . A Michigan iceman stole sixty dollars worth of ice—a felony. The melting of eleven dollars worth of the ice before the man was arrested changed the crime into a misdemeanor. . . Another New Year resolution was broken. . . On January 1 last, a Chicago man swore off a habit—that of stealing checks. Last week,

he faltered, stole a check. . . Missing persons were found. . . After being A.W.O.L. for several days, the sixteenth wife of an Iowa man returned. . . Missing things re-appear. . . Hubcaps stolen from an Oklahoma auto were sent back to the car owner with a note reading: "I'm sorry, brother, but they wouldn't fit." . . . In Buffalo, a seven-year-old boy, coming out of an operation, cried out: "Where's my quarter?" The quarter (just removed from his esophagus) was restored to him. . . Innovations in laundry practices were attempted. . . A Maryland legislator prepared a bill that would require laundries to return the exact number of shirts sent them by customers. . . Disappointments entered into lives. . . In Memphis, Tenn., a lecture on "the significance of hoarseness," was cancelled. . . the lecturer was too hoarse. . . Signs and monuments figured in the news. . . An unidentified Harrisburg, Pa., resident removed a placard from an employment agency, placed it in front of a funeral parlor. The placard read: "We guarantee to place you in a permanent position." . . . Several weeks ago, a young Montgomery, Ala., widow ordered the following words carved on her late husband's monument: "My sorrow is more than I can bear." Last week, having in the meantime acquired a new wedding ring, she had the word "alone" added to the epitaph. . . Suits were pressed. . . In Auburn, Me., a baby-sitter tripped on the baby's marbles, broke seven ribs, sued for \$10,000. . . Certain reports were on the melancholy side. . . An Omaha expert stated: "The trouble with the housing shortage is that all the lumber is going into round tables to discuss it" . . . There were, however, cheerful predictions. . . Research activity was brisk. . . An Iowa study revealed that girls out-talk boys during and after the second year. . . A New York survey showed that women, though still talking faster than men, had slowed down during the last five years to about 160 words a minute. . . Delighted with the slower tempo, because productive of more pleasant voices, an expert declared: "Almost every word that a child learns comes first from a woman."

Among the first words that the child should learn are the words "God" and "Jesus Christ" and "Mary" and "Joseph". . . One tragedy of our modern world is that so many mothers no longer teach their children these words.

JOHN A. TOOMEY

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Correspondence

Morals and military life

EDITOR: An ex-Chaplain offers a few comments on Charles Wilber's letter (*AMERICA*, April 19) regarding Army morals. The writer spoke about "a most rigid code of ethics drilled into our professional officers at the Academies." He then implies that good boys might even be bettered in military service under such officers.

My observations on many professional officers (Academy and otherwise) do not lead me to agree with his views. Officers have a responsibility to set a good example for their men. Two "West Pointers" in my command seldom, if ever, were seen at church; another regular Army man admitted that he hadn't worshiped in twenty years. The record for officers in this regard was rather sad; as a result, church attendance in their units was poor.

Again, many of these "rigid code" married men were plenty loose in their dealings with women; the men knew this, and lost respect for their leaders. Another abuse was liquor. I've seen a "regular" colonel so under the weather at a public service that I feared he would disgrace the flag. Another, according to his sub-officer, was intoxicated continually even in the lines, when men's lives were in his hands. Heavy drinking doesn't promise clear thinking.

On another occasion I have heard a "full chicken" abuse God's name, as he stood before two thousand men and bawled them out for not showing him the reverence of a salute. This is not a blanket condemnation; there were many exemplary officers; but far too many poor ones.

In 1946 the Army suppressed prostitution, after admitting that for years it had been the belief of most experienced commanders that controlled houses, under medical inspection, kept down the VD rate. Moral considerations, it would seem, didn't bring the change. We know, too, that for a time men in the Army going on pass had to carry contraceptives; later this was changed, but the big box of "handies" still stands at the orderly room door. One chaplain reported that on Christmas night, by order of the Commander

(most experienced?) one of these "prize packages" was placed on every officer's bed—even the Chaplain's. In Germany, when fraternization was punishable, the soldier who turned up with VD went unmolested. It seems that to the military mind fornication is not fraternization.

Regardless of what Mr. Wilber says, I do think that military morals are lower than civilian. Military life is abnormal at best; married men and single men were never meant for barracks life. Without the refining influence of woman, without the other niceties of home life, manners do plummet. One has but to recall the foul, filthy language that polluted the air; even a good boy might be worn down by the narratives of the old timers. Finally, say what we want, military life is not conducive to religion; the Army does provide Chaplains and chapels (to its credit!); but oh so many difficulties arise to make attendance a problem: work on Sunday, moving, transportation to central points, etc. Even a good boy has to be "good" to be regular. Yes, the Army is good for war; after saying that, let us not be too optimistic (atheists and foxholes notwithstanding). If the officers don't observe their "rigid code," how expect poor "Joe" to battle for his Ten Commandments?

EX-CHAPLAIN

Worcester, Mass.

Let's look at the record

EDITOR: In line with your pointed and practical articles on industrial relations, the point often arises that past business history shows the competitive spirit to be void of public interest. That judgment could, indeed, be bolstered by many a quotation from classroom texts, reports of legislative proceedings, court decisions, resolutions of consumer and labor groups over a long period.

Of late, however, historians have become aware of an embarrassing vacuum in their story of business practice, namely, the failure to consult the evidence. Documentary material for criticism of commercial and industrial *mores* is so abundant, and so unanswered, that the incautious writer

takes the indictment as an unanswerable fact. The scholars, though, are just beginning to attend to a body of evidence that may shake much of the hitherto accepted story. This evidence is the records of the corporations themselves. Two large railways lately placed their entire historical archives in the deposit of the Newberry Library in Chicago. These and other lines now encourage critical study of their records. They have come to see that the final verdict could not possibly be worse than the present public opinion of their conduct, and it may be a great deal better. But the point is this: the objective decision is still to come.

As Stanley Pargellis, eminent historian and Director of the above-named library, said in a notable address:

What is the judgment of history upon American business? The answer is, that it is still before the court. Judgment has not yet been given. The evidence is not all in. If the final answer is to be a fair one, and have the kind of effect upon public opinion which undistorted answers eventually have, business itself must help make it, and in the spirit and through the agencies . . . suggested [namely, opening their archives to qualified scholars].

Pargellis has already demonstrated the exaggerated nature of many current charges against nineteenth century practice, for example, in the use of railroad passes to control law and the press. Others have pointed out the seen-from-the-outside character of business history, and the "Lexington Group" in the Mississippi Valley Historical Association is working over anew the entire railroad story.

Their labors may well bear fruit in calming the emotional attitudes widely prevalent in discussions of Industrial Relations. But we shall have to wait a while for the fruit to mature. Meantime it seems worth while to note the fact here indicated. "It is still before the court."

(REV.) W. EUGENE SHIELS, S.J.
Cincinnati, Ohio

The views expressed under "Correspondence" are the views of the writers. Though the Editor publishes them, he may or may not agree with the writer. No letter can be published which does not bear the writer's name and address—which will not be revealed without his consent. Neglect of this rule compels us to withhold from publication letters otherwise very timely and interesting.

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